S.T.C. 53.54

A myr-
rour or glasse
for them that be
sykeꝫ in payne.

¶ Translated out of
Dutche in English.

Mathei.xi.

¶ Come vnto me all ye
that laboure, & are lade
and I wyll ease you.

1,5,36.

C.14.40.

The translatour vnto the Chri-stian reader.

Christ oure sauioure in the.xxv.chapter of Mathew whan he had warned vs to watche, contynuerly after setteth forth a parable of a ryche mā: which (beynge purposed to go from home for a season) deliuered his goodes vnto his seruauntes, sayenge: Occupe tyll I come agayne. Now as I dyd conferre this parable with the.iiii.chap. of the epistle to the Ephesians, I perceaued that Christ ment this by himself: For after that he hadde fulfylled his course or tyme that he shulde be here in earth, he is mounted or ascēded vp in to heauen, (as it is wrytten in the.lxv. psalme) & ledde captyue captiuite, and hath geuen gyftes vnto mē, These gyftes doth Paul in playne declare what they be. And agayne in the.xiiii. chapter of the fyrst epistle to the Corinthians speakynge of the gyfte of tunges sayeth: Whan ye come together euerycone hath a psalme, hath doctrine, hath a tunge, hath an interpretation. Let al be done to the edyfyenge. Now whan I considered these afore sayde places of scripture, knowenge hys ryghtuous requyrynge agayne of his proper gyftes, beynge but lent vnto me for a space: I haue endeuoured me self to delyuere yt to the exchaungers, to the intent that whan my Lorde shall come he may receaue yt with vauntage. And that he may so do, yt shalbe in thy good Christian reader: And let yt not moue thy that they be laye men that be the speakers in thys treatyse, for so doynge ye myght be cōpared vnto Christes contremen Marc. vi. whiche hearynge his heauenly wysedome, and seynge his excellent myracles, sayde skornfully: Where hath he this wysdome? and what wysdome is thys that is geuen hym? is not thys the carpenter? the sonne of Joseph. &c. Do not thou I saye lykwyse, in estemynge the matter of lesse value, but wysshe rather that such a worke de myght be, wherin the prophecy of Jeremy in the.xxxi chap. be fulfylled where as he sayeth: I wyll be theyr God, and they shalbe my people. And from thence forth

19;95

shall noman teache his neghbure, or his brother, & saye: Knowe the Lorde. But they shall al knowe me from the lowest vnte the hyghest, sayeth the Lorde. Wolde God thys worlde were come, for than shall the lambe go fedynge wyth the wolfe, that is the cruell with the innocent than shall all the goodnelle of the holy cyte of Hyerusalem come vpon vs, than shall it be a golden worlde, than shal it be a tyme of peace in what tyme Christ wolde be borne, Seynge then that so much goodnelle doth folowe the word of God, let vs with one accorde praye the father of heauen sayenge. Bowe downe thy heade Lorde, and beholde the cafe that we are in, marke how great nede we haue of thy mercy, se how farre we are gone astraye leuynge the ꝙ wel of lyfe, and drynkynge the modde of our ponddyls, Geue such mynde vnto our princes (whose hartes be in thy hande) that the superstitiousnes of Baal be roted out by them, and thy fotesteppes made rather to be folowed. Paul sayeth: What cõpany haue Christ and Belial? Moreouer where Christ wyll reygne there wyl he be alone. He sayeth he wyl not geue his glory vnto another, he wyl haue no partyfelous. Wherfore good Christen reader, that thou mayest fulfyll Gods wyll the better in geuynge hym the glory prayse & worshippe, I haue take in hãde to trãslate out of dutch in englishe thys lytell boke: whose worthynelle can not be estymed. For in yt shalt thou learne to fixe thy mynde vnto God only, geuynge hym his dewe honour, worshippe, and praylse all other superstitions auoyded: and vnto thy neghbure loue and charite declared with outward dedes of the same. Doynge this ye shal haue here quietnes of cõscience in God, & here after fruition of glory with hym: the which graunte vs he that is lyuynge euerlastynge. Amẽ.

¶ Timothe commynge from hys vicare which refused to come to the poore sikman Lazarus sayeth on this wyse.

Timothe.

O CHRIST IESV very trewe heardmã and bishope of ouer soull. how few heardmen be ther founde whiche bestowe their soules for their hearde. as thou hast done earnestly: euẽ to ỹ ende. Oure heardmen do not now watche thy shepe: They couet not to entre in to the shepfolde by the doore: but rather runne awaye, as very hyrelinges whã they se the wolfe come. yee they themselfs helpe to inuade them. Ah they be not lyke vnto thyne wych thou sandest as shepe amõge the wolues: seynge they be become as wolues amõge shepe. Is not this greatly to be lamented. Tobias.

What is the cause neghbure of youre sorow, of youre syghtes, and of youre cõplayntes by the strete? Timothe.

It pitieth me that we poore men se so

few ensamples of loue, and that of them which be our heardmen, and gwydes.

Tobias.

Why so good brother, what is the matter?

Timotheus.

We knowe that oure neyghbure Lazarus is very syke, whose grefe hath endured longe. Insomuche that his impacience greueth me.

Tobias.

It is trewe, I tolde his wife, I wolde come and visite him to morowe, and teache him some good thynge of dyenge, for he myght dye ear longe. But what wyll ye tell me of hym?

Thimotheus.

I delyred euen now oure new vicare for Christes passion to come and visite oure poore Lazarus once, and to teache hym some good thynge of pacience, wich he ought to haue in his paynes, But alas yt was longe to a deke man.

Tobias.

Is yt so? what dyd he laye for hymself?

Timotheus.

Now maye thynke it welynough: what were they wonte to laye for them as they

were moued to such a good deede: He sayde, I must saye fyrst my matins, & then saye masse: Verily I am not now at leasure, but as soone as I am, I wyll come.

Tobias.

What is yt that I do heare: I hadde went he hadde ben a man accordinge to the gospell: for he behaueth hymself so in the pulpet, that it is maruayl to me. But I se wellynough he is but a dissemblinge hypocrite: for he was wont to saye in the pulpit, that noman shulde spare him yee he wolde tyse yf yt were at mydnight.

Timothe.

I reken the same, but it shalbe for to mynistre the sacrament, or anoylynge, and to gayne therby some mony. Els wyll he remeue not one fote.

Tobias

yt is a maruelous case surly, for the man doth reason somtyme of the gospell as yf he were an angell. Timotheus.

He doth as many one doth besydes, he beareth the gospell in his sleue, and breeth it with his mouth, but nother in his

hart, nor his handes.

Tobias.

It is to be lamented sorely that we be so redy to vse the lybertyes of meates, clothinges, places, & tymes, whiche the gospel enioyeth. But we endeuer not thys liberty to the mortifyenge of our carnall desyres, nor to the seruyce of oure brother. But shal I tell you what you ought to haue done?

Timothe.

I praye you what?

Tobias.

You shulde haue strenghted the deuocio of oure vicar with a groat, so might you haue optayned him best.

Timothe.

It is sure so. And that appeared wel last daye by the aldermannes wedowe whare as it was no nede to bid hym come whan she laye syke, For wyth her was he dayly, yee vnbydden, waytinge for the soull as a carmerauute doth for the carien: and all was to optayne somwhat by testament, Be these feders: be these pastores.

Tobias.

No but rather wolues, wherof Ezechiel speketh saynge: They haue eatē the mylke of their floke, and with the woll they be clothed, but they kepe them not from the wolues. My thynketh they be dissemblynge Hypocrites, and paynted graues, which wyth longe bablinge, or seruyce saynge deuoure wedows housen: wherfore they shall receaue the greater damnation. I thynke also these be the false prophetes semynge outwardly sheepe. But inwardly they be rauenous wolues.

Timothe.

Yf these prestes (and as they call thēselfe) religiousmen knewe what a christen dede yt is to comfort the sorowfull to visite the syke, to helpe the poore. They shuld preferre the helpynge of them before all other workes. For God shall esteme yt which is done to ỳ least of his as tough it were done to hymselfe. But prestes do not regarde yt: for they saye they haue ben longe ynough wyth the syke, whan they haue ministred the sacramentes.

Tobias.

If they yett ministred the supper of oure Lorde to the syke dewly, teachynge the Christians what Christ hath optayned for vs: than myght the patient geue thankes to God of the victory, wherin he hath ouercome death to the beleuynge. For that is the sayinge of Christ, whã he sayth: As oft as ye do ytt, ye shall do ytt in the remembraunce of me, which is accordynge to Pauls sayinge. Whan the death of oure Lorde is shewed. But alas they do nought now but onely rehearse ỹ xii. artikles of the fayth sleghtly to the syke. And so mynister the sacrament wythout farther instructiõ of yt, thynkynge all thynges to be very well dispached. I praye God they haue not of tymes more mynde on the yewel which lyeth perchaunce in the sycht, than on the necessite of the poore. Or that they mynde not more a good testament. Tobyas.

They must be very blynde seynge, they make lesse conscience of leauynge the breade of the poore (that is Gods worke) onbroken: than of leauynge theyr masse matins, and other seruyce onsayde, seyn-

ge it is hongred so sodze for. The Chri-
stéman which is the lyuinge tempel of
God must stonde by, and abyde tyll the
prest hath dispached his matyns, or vysi-
ted the deadmens graues, hath he neuer
so great nede. ¶ Christ bad the yonge-
man which wolde be his disciple to suf-
fre the dead bury the dead, and ỹ he shul-
de not leaue Goddes wozde undeclared
for burieng: what shal he saye thẽ thinke
yow to them which excuse them selfes
with theyr rummelynge, and mumme-
lynge of matyns, euensonge, and such
lyke popysheneſſe that they dysyte not
the syke, or shewe the kyngdome of God
where trouble and anguysh eise.

Tobyas.

yt hath not auayleth the yonge man su-
rely that he wolde haue buried ỹ dead:
much lesse shal it auayle thẽ ỹ be marked
with the beastes marke to leaue theyr
neghboure onserued, and onregarded,
yee Chryst hymselfe, and that with the
dedes of charyte, which must be prefer
red before all the wozks of the lawe, and
promes, accordynge as Chryst sayth that

he is Lorde of the Sabbath. We also shalbe iudged after the declarynge of the dedes of charyte towarde oure neyghboure.

Tymotheus.

Yt is well sayde surely, and accordynge to the gospel. Christ also rebuked the scribes iustly for theyr opinion of ceremonies, commaundynge them to go, and learne what that sayinge of God is: I wyll mercy and not sacrifyce.

Tobyas.

How vnderstonde you that sayinge: will God haue no sacrifice then which he himself commaunded so earnestly to be obserued? here semeth Christ to be contrary to the wyll of hys father.

Tymotheus.

I wyll tel yow. All sacryfices and burnt offerynges of the lawe were ordeyned, and institute vnto the Iewes for none other intent, saue onely for theyr lygnifycations. They dyd lygnifie the trew offerynge of Christ to come: which out of very pury heate of loue, dyd offer hymself vnto death, by sheddynge of hys owne

bloude, for vs poore synners, and thus is he become oure trewe and euerlastinge prest. Seynge then we haue Christ, al other offerynges ceasse: and now we are come to the lyght all other shadowes vanisshe. For Christ is the ende and fulfillinge of the lawe, wherfore we nede nomore the lawe with hyr ceremonies, and rygh twesnes as a teacher leadynge vs to Christ: yee he onely commeth to the father which hath herd him, and is taught of hym. For so much then as the Pharises dyd regarde, and had confydence more in sacrifyces, and workes of ỹ lawe than they hadde respecte to hym ỹ was sygnyfyed therby, whose dedes of charite also they counted lesse then the ryghtwysnes of the lawe: therfore warneth Christ them to learne, that God wyll haue mercy and no sacrifyce, which he dyd lothe as Esay doth clearly expresse.

Tobyas.

You haue declared that very well. But what saye ye to this worde of Christ. The lesse ought to haue bene done, and not leaue the other vndone: for oure prestes and

lawers vnderstonde hereby, that they may rather leaue the worckes of mercy vndone, than to leaue their mattens, pattens, masses, diriges, and such other mũblinges vnsayde.

Tymotheus.

With this sayinge rebuked Christ the Scribes, and Pharises which at that tyme esteymed theyr sacrifices, feastes, tythes, and offeringes, as hyghly: as oure Papistes counte masses, sayinge of seruice, worshippinge of sayntes for the moost acceptable worckes. The tythes were lymited vnto the prestes of the olde lawe and graunted of God in the lawe: but seynge they sought theyr deuty so narowly not wyllynge to transgresse the lawe in the same tythinge of mynt, comin, and anyse, they declared theyr couetousnes, and fayned loue of the lawe. For in that parte of the lawe (wherin theyr auauntage dyd consiste) they wolde haue no breache, but in other cheke pointes of the lawe, namely where they were commaũded by the lawe to offer them selues to the seruyce of theyr neghboure, they we-

re as negligent as though it had not pertayned to them. Therfore sayeth Chryst: Woo vnto yow Scrybes, and Pharises, ye ypocrytes, which tyth mynte, anyse and comyn, and leaue the wayghtyer matters of the law behynde: namely iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde, that is, So longe as the lawe hath her course (as yet she hath) so longe ye maye receaue your dewty of ỹ tythes, yet of anyse, mynte, and comyn: but the dedes of fayth, loue, and mercy which ỹ lawe requyreth of you as chefest maye you not leaue vndone, but rather do them afore all other. Beholde now wether thys rebuke (which oure spyritualty applyeth to theyr excusation) doth aptly serue to warne and to rebuke them: Seynge they be cursed with the aforesade ypocrytes curse. For they curse and yaule more vpon them in theyr pulpet, that withdraw them theyr offeryngedayes, or prouent dewtyes (which notwithstondynge God hath not graunted them in ỹ newtestament, as he dydin ỹ olde wyth

the tythes.) than they curse those that transgresse Gods commaundement in aduoutry, in dronkenesse, and onmercyfulnesse. So that they maye well be lykened vnto the oxē in the prophet which go in the pastures of Samaria, and eate vp the poore. These be the prophetes which deceaue the people, shewynge peace, and bytynge with theyr teeth, in whose mouth yf ye cast not a pece of meate they rayse an holy warre agaynst yow, that is. They saye ye be a cursed heretyke, and that ye ought to be persecuted, and to be condemned. As though such warre and controuersye were acceptable vnto God. Therfore (sayeth the prophet Micheas) your vision shalbe turned to nyght, & your prophecienge to darknesse the sonne shal go vnder ouer these prophetes. But thy people of God ỹ saue you forgeue you your synnes, & saye ye prosper ryght well, they deceaue you: for there is no saluacion in man. These be they that deuoure wedowes houses, which in their prō nuawes cāforget al that cōmeth to them, golde, money, houses, gardens,

londe, londe, rentes, grauntes, pardons
These be they that iustify the vngodly
for gyftes denuncynge peace, and all is
for theyr belys pleasure.

Tobyas.

Soft brother Tymothe, conceaue not
such rācour agaynst the wicked, seynge
theyr iudgment doth not tary: let them
go. They be blinde and leaders of ꝑ blin
de. We maye endeuoure vs to exhorte
the to come to the knowledge of God, &
to the loue of theyr neighboure, yf perad
uenture they wolde gene eare to vs, and
knowledge theyr synnes.

Tymotheus.

Apraye the how wilt thou exhorte them
seynge they saye to the setinge, se not: &
the vnderstōdinge, perceaue not: yf they
knoledged theyr blyndnesse, they shulde
haue no synne (as Christ saieth). But
now they saye, we se: wherfore theyr syn=
ne remayneth with them. As namely
whan we laymen begynne to exhorte the
se anoynted: layng scripture afore them
then will they heare by no meanes, ta=
kynge great scourne to be admonished

of vs. Tobyas.
Surely I beleue yt be euell ynough, wherfore me semeth it best for vs to walke henssorth in the waye of the Lorde discretely. Tymotheus.
Now saye south, yf we can do better than oure curates do, seynge they be slak in theyr dewty shall we not do the same: For a seruaunt that knoweth hys maysters wyll, and doth yt not, shal be beaten much. What is then your aduyse, that we shall do?
Tobyas.
Uerely, that oure eye be not so sore fyxed vpon another mans faulte, but endeuoured to folowe the Lorde, whervnto he calleth vs by a lyuely steryng of our hart w hys spyrete. Now yf oure guydes of the churche do not rule wel the flocke (as ye do saye), yet wyll not we leaue them, and forsake them as though they were not pertaynynge vnto vs. For God hath charged euery man with hys neghboure as scrypture teslyfyeth. Therfore let vs ayde oure neghboure comforte hym, counsell hym, as we se hys moost

nede. Thynke ye not thys to be the best
bother. Tymothe?

Tymotheus.

ye verely. And to this doth the parable
of the gospell featly agre, where the Sa
maritan (which is an abiecte in the sight
of the Jewes) is prayled of Chryst aboue
the Leuyte or Prest, because he shewed
mercy vpon the pooze mamed: which
also was therfoze the Samaritans negh
boure, because he chefly had nede of him
Although we laymen be reputed amon-
ge the anoynted, and Leuytes as byle
as the Samarytans: yet ought we ne-
uertheleſſe take cure of the pooze, and
shew all the seruyce necessary, whan all
Leuytes, Prestes, Monkes, Freres, do
forsake, and despyse them. The dedes of
charyte ought we to charge none other
mã withal accordynge to youre sayenge.

Tobyas.

Now is the tyme that we ought to dys-
perse the grace which god hath geuen,
vs, and poure yt out vpon oure negh-
boure in helpinge, comfortynge, and
unselynge hym. As Chrift hath geuen

hymselfe for vs, he beynge in fourme of God, and equall with God. yt is now tyme to bestowe oure talent which God hath geuē vs to the intent that we shuld brynge it agayne with increace, and not to hyde yt in the grounde. He that is ryche ought to make the poore ryche also, for to that intent hath he receaued his chefe. He that is wyse ought to teache the folysshe, and to brynge hym to vnderstondynge, for to such intente hath he receaued hys wysdome. He that is great of abylite ought to ayde hym, that is vnabell, as the wedowe, fatherlesse and motherlesse, vonynfances, for to that intent hath God geuen hym superiote. Lo in such lyke cases ought we the one to be an helper, comforter, sauioure, to ỹ other as oure fayth is that Christ is oure sauioure, comforte, and healthy. Therfore also doth Christ commaunde that we shall so shewe the lyght of oure fayth before men, that they seinge oure good workes, maye prayse and glorifye the father which hath geuen such mynde, and godli purpose in our hartes, through his

holy goost: that is that we be gladde to serue oure neyghboure not for thankes, nor for prayse, but of very loue. For who so euer seyth hys brother in necessite, and withdraweth hys hart from hym, how can the loue of God remayne in hym.

Tymotheus.

He that loueth not his brother beynge present in hys syght: how can he loue God whom he seyth not. We Christen men haue none other declaracion or boa stinge that we be trew Christians, but onely loue. Christ sayeth: In that shall men knowe that ye be my disciples yf ye loue one another. Wherfore the lyfe of a Christian is not a lyfe of pleasure, of flesshe, of wylthynesse, or of sensuall ap, petyte. Nor it is no lyfe of ceremonies: churchgoynges, or lyke superstitions but it is a lyfe of the spyrete, of treuth, of loue and mercy, yt is a lyfe of mortifyed lustes, and peace of the spyrete in God onely.

Tobyas.

That is the eternall Sabbath, and holy daye, which is left to goddes people,

which also they must kepe perpetually by the layenge down of theyr owne lustes, and sensualyte, but all the trouble, labour, carefulnesse, and bodely seruyce, outwardly done with worckes, or dede ought to be redressed to nothinge els but to ỹ glory of God and to the profyte of oure neghboure: for els is not God oure kynge, and we do not seke the welth of oure neghboure then, but oure owne, which is agaynst the nature of the trewe & onfayned loue which Paul teacheth.

Tymotheus.

ye saye treuth, for though we haue the name of Christ, and though we be baptysed i the same, though we go to church and receaue the sacramẽtes, yet are not all thynges dyspached wythout fayth, by worckinge in vs with charite: For they all that say Lorde, Lorde, shall not possesse the kyngdome of heauen, but onely they that fulfill the wyll of the father shall go in to the kyngdome of heauen.

Tobyas.

The one membre ought thus to helpe the other, orels are not we one body ga-

thered, wherof Christ is the heade. Let vs therfor beare echother in declarynge brotherly loue that we be incorporate one body in Christ, aydinge the vylest, & least before all other. For that which we do to the least, of oure brethren ẏ haue we done to Christ: Christ is euen now sufferinge honger, thyrst, he is naked, in prisone, he is harbourlesse, he is sike and diseased, let vs go to hym to serue hym, to comforte hym, to receaue hym, that we maye heare herafter: Come ye blessed of my father to possesse the kingdom which is prepared for you sence the begynnynge of the worlde. And treuly ryght welbeloued Tymothe seynge we be called gospellyshe or Euangelycall, therfore ought we to be the more diligent in doynge Euangelicall workes, lest Gods worde be blamed trough oure vntruly behaueour of thē ẏ be vngodly. ¶ Tymo. ye saye treuth: wherfore I wolde that in euery towne, cyte, village, yee in euery cō gregaciō or church there were a comune huche or cheste wherin shulde be seperate such goods as be geuē to the nedy acor

dynge as sayncte Paul teacheth in the
i. Corinth. xvi. which now (alas for pyte) is rather myspent in foundacions of
chappels, churches, & religyous houses
as they call them, in syngers, in coapes,
belles, and ymages. I wyll not speake
now of the greate prouentes, and rētes,
of vycaries, and such other foundactons
which mount to an innumerable summe yearly. With these goodes, and such
lyke that oure forefathers haue founded
to the sustaynynge of the poore maye euery towne, cyte, vyllage, or paryshe easely sustayne theyr owne poore people: so
that ther shulde not one begger or vagabounde nede to go by the stretes. And
thus shulde gods commaundemēt Deuteronouy. xv. chapter be accomplysshed
Moreouer to this excellent dede shulde
be chosen certayn honest men, fearynge
God, which lyke trew deacons shulde
dispense, and dystribute these goodes
accordyng the nede and conscience. Out
of this aforesayed cheste also shuld scoules be founded, wherin youth might be
taught both Christ & other good learnig

For such we comūly do sauoure as was putt in oure fresshe vessels. Out of this cheste also shulde all bonynsans, or fatherlesse and motherlesse chyldren be brought vp, vntyll they be abell to learn an occupatiō or craft. Out of this cheste shulde honeste youthe be maryed, lest through pouerty they com to some myscheuse. For to bryng all this to effecte the afore sayde goodes be sufficient yf they were iustly and treuly gathered together. The bagge and staffe, is an occasyon that there is so much ydelnesse, whordome, dronkennesse, theste, yee of all myschefe, and euell maners it is the mother, whiche the aforesayde congregations myght easely auoyde yf the loue of honesty, and mercy were fyred in theyr hartes.

Tobyas.

Youre mynde welbeloued brother is good, yf it were so accepted, and fulfylled, than wolde I also prayse yt wyth yow: But these strōge, & valiaunt wallet knyghtes wyl neuer admitte yt, for theyr religion is founded vpon thesame, & the

sorowlesse breade sauoureth to well in their mouthes. They loue much better to reape the harueste that they haue not sowé, that to get theyr owne foode, with the sweate of their browes.

Timotheus.

We haue now cõplayned ynough, wher fore I wyll straghtly go to oure poore Lazarus, & teache hym some good thynge of sufferynge pacientlye for he hath greate nede of it. And from thence wyll I go to the hospitall, to bringe thether ẏ which I haue superfluous of my yesterdayes labour: For I am sure they shall nede it there. Tobias.

I praye you brother let ẏt be so, and lets ẏt not greue you to viset ẏ sycke, for thereby shall ye be strenghted in the fayth accordinge to the scripture. But differ youre goinge to Lazarus a lytell whyle, yf perchaunce oure vicar come there, he shall not leaue it for very shame.

Timothe.

No no I knowe hym to well, he wolde rather neuer come at hym, than to lese one peny of his other auauntage, which of

thys pooze mā he can not haue. He speaketh inuch of the cure of soules, but it semeth that hys mynde is of the purses soules: he beseemeth all the reste. Wherfore I wyll thetherwarde, wyl ye cōmaūde me ought?

Tobias.

Yee tell Lazarus that I wyll come to vysyt hym tomorowe afore noone, and teache hym somwhat of dyenge, as I haue promysed hys wyfe.

Timothe.

I wyll do yt wyth a good wyll, & God graunte vs hys mercy.

A declaration and exhortacion to suffer all troubell pacientlye & faythfully, wether yt be anguishe, or syknesse, which doubtlesse be sent vs of oure mercifull father.

¶ Timothe vysityng ỹ pooze mā Lazarꝰ lyenge syke in his bedde, sayeth thus

Timothe. (to him,

Peace be in thys house.

Lazarus.

Who commeth in there?

Timothe.

yt is J Timothe youre neighbure, how is it with you: is all thynges well?

Lazarus.

Alas no it is not well, for J lye here and can nether moue nor wrēche my self, my yointes be so full of sykenesse and payne.

Timothe.

J beleue yt ryght well, for you haue had a greate tyme: but how cā ye quiete your self therin?

Lazarus.

How shulde J quiete my self? J wolde J were deade such payne J am in, Amy

Timothe,

J praye you neyghbure bere not your=self so much with this sykenesse, for treuly yt is not Christenly.

Lazarus.

It is easy for you to speake of yt. For no=man hateth of another bodies greke. yf you dyd lye in such paynes as J do, you wolde saye otherwyse.

Timothe.

ye be farre wyde from Lazarus sufferi=re so farre as J can se, whose name you haue, whiche toke his greke pacientlye,

and without grudginge agaynst God ꝑ he myght not optayne the crommes frō the rychmans tabell, & that he was fayne to lye vnder the broade open skye, his body beynge full of sores and payn, and fynally to dye for very honger, for which thynge also he was brought in Abrahās bosome by the angels. But you haue an house to dwell in, ye haue yet God be thanked meate & drynke: you haue good neghbours ꝑ wold fayne cōforte you, & helpe to beare youre greke which Lazarus hadde not, Neuertheles he was alwaye content, and so ought ye to be also.

Lazarus.

Because I am none such as he was, therfore shall not I also be set vpon altars, & haue an holy daye kepte for my as is done for hym.

Timothe.

Alas brother Lazare you be yet farre frō the kyngdom of heauen, seynge ye suffer youre greke ẅ so euell a wyll you ought to remember that it is the good wyll of God that ye thus suffre: is it not al good that commeth of hym: be content therfore wyth his godly will, and youre bur-

then ſhall fall thelichter for you.

Lazarus.

I muſt nedes be content therewith for I can not remedy yt, nor yet auoyde it.

Timothe.

Although you coulde remedy it agaynſt gods wyll wolde ye do it? I thynke not: for you wolde not wyſſhe with the wyll of God. Lazarus

I ſhall tell you the very treuth, yf I coul de be red of this payne, I wold not kepe it one houre longer. Timothe.

Wolde ye then rather be an enemy of God, than to ſuffre a lytle for hys ſake?

Lazarus.

I can tell you nothinge els but that I wolde fayne be ryd of this paſſion, for yt is to heuy for me. Timothe.

So longe as ye ſuffre of compulſion & not wyllingly, than do ye leſe youre re-watde of ſufferinge: & ye ſtryue agaynſt God lyke a rebellious childe that diſo-bayeth his louynge father.

Lazarus.

I muſt ſuffre be yt wyllingly or not wyl-lyngly. Timothe.

ye ſuffre greke and payne but without deſeruynge for yt, and therfore themore vnealyer: for ye ſuffer onwyllingly & vnfaithfully, ye ſuffer of cõpulſion euẽ as a ſeruaunt ſtondeth in awe of hys mayſter by ỹ reaſon of his rod or wande that he caſtiſeth hym withall, A ſeruaunt remayneth not is his mayſters houſe, but muſt voyde Jhon in the. viii. Chapter: But ỹ ſonne remayneth as a trew eyre. yf ye now therfore were a ſonne of ỹ heauenly father: ye wolde receaue this correction of his wyllingly, and with trewe loue in a ſure fayth, and vnderſtonde yt to be his loue towarde yow: ſeynge he cã ſende to his chyldrẽ nothinge but ỹ beſt, nor pcure ought els for thẽ but good.

Lazarus.

This ſoundeth very ſtraunge in myne eares, that God puniſheth me thus greuely of very loue, & ſendeth me this for ỹ beſt gifte that he can geue me, I wolde rather thynke yt to be a horſly loue.

Timothe.

Alas brother how fearcely do you runne agaynſt the ſtone that is Chriſt. How

straunge be Gods worde and workes for you to heare and vnderstonde: mans wyt can not attayne yt that is spoken of God, The worde of God is as it were an hāmer that bruseth the stones: Therfore must ye submitte and captiue youre wyt and mans wysdome wholy, tyll yt be clene preſoned and ſubdued to the wyll of Chriſt and pacifie yt ſelf in hym: afore ye can perceaue how great good & mercy ỹ inwarde mā receaueth in depreſſinge & mortifynge ỹ outwarde carcaſe.

Lazarus.

O Timothe youre wordes be to hyghe & pythie for myn vnderſtōdig, my memory & wyt is greatly ſwaged wt this ſyckneſſe of myn: wherfore you muſt order you otherwyſe yf I ſhall learne ought of you.

Timothe.

yf ye hūger Gods worde & can ſatle you ſo ỹ ye may heare yt, I wyll ſo ſhewe yt yow ỹ ye ſhall eaſely perceaue yt of me.

Lazarus.

yee verely and that gladly, reache my another cuſſyne and laye yt to my backe for gods ſake, that I maye ſyt eaſlyer to

heare, and answere you.

Timothe.

Are ye well sore or wyll ye lyt hyghter?

Lazarus.

No, I lyt now easly & I can not wel sufre much tollinge and wrenchinge, My tonge is the wholest and lythyest of all my membres: beginne whan ye please.

Timothe.

That I may shewe you ꝑ better ꝑ meanynge of myne aforesaide wordes I wil rote out youre infidelite, and shew you it afore youre eyes, that ye maye se how farre a man is separate frō God trough hys infidelite: out of the which all other synnes do spryng as braunches and twigges out of an euel roote. For infidelite is ꝑ cheke-synne wherof ꝑ holy goost shall iudge the worlde, as Christ sayeth Jhō. xvi. Therfore is thys now my question wether ye do vse to rede youre pater noster.

Lazarus.

What a question is that? thynke you I be a Turke shulde not I rede my pater noster?

Timothe.

How rede you yt in latin, or englysshe?

Lazarus.

I rede yt as I haue learnt yt of my father: pater noster qui es.

Timothe.

ye ought to rede it in englyshe that ye maye vnderstonde it the better, seynge ye can no latin. Tell my then that I shall are of you yf ye please: Beleue ye wel ỹ fyrst worde Pater, that is father?

Lazarus.

Shulde I not beleue that? Chryst hymselfe hath taught vs so to praye.

Timothe.

If ye beleue God to be youre father, thã must you beleue youre selfe also to be his sonne and eyre, els ye dissemble prayenge contrary to youre harte and not iustly. Seynge then ye call hym youre father, (with which louely name you admonish hym to heare you his sonne) and you haue not such a lyuely perceauynge of hym as a good chylde ought for to haue: than saye you youre Pater noster wythout fayth.

Lazarus.

Wythout fayth? how so? what is fayth?

Timothe.

Fayth is a gyft of God, which is not geuen to euery man, without which noma is acceptable to God.

Lazarus.

Haue not all Chriſten men fayth then?

Timothe.

There is two ſortes of Chriſté mé, lyke as there is two ſortes of chyldren of Iſrael: ſome be Iſraelites after the fleſhe, ſome by promeſſe: euen ſo be ſome Chriſté mé by name, ſome by ẏ dede by reaſon they be gyfted with the beleuynge ſpyrete of Chriſt. Theſe chriſtians haue al faith.

Lazarus.

What is ẏ faith than, wherby we Chriſten men be called beleuynge?

Tymothe.

Fayth is a ſure and lyuely kelynge in oure hart that we be acceptable vnto the father, and that he is mercyfull vnto vs thorowe his ſõne Ieſu Chriſt, in al what ſoeuer can betyde vs, or that we do, wether it be in lyfe or death. This fayth is better perceaued inwardly of them that beleue treuly than it can wel be expreſſed outwardly.

Is it a hydde mystery? can not I perceaue inwardly by no token whether I haue fayth or not?

Timothe,

yes verely I shal declare that vnto you by a symilitude or ensample: A chylde hath no perceauynge inwarde, nor shewethoutwardly ony behaueoure wether he haue a sure confidence towarde his father or not, vnto the tyme he is assayd in thys hyd fayth: But whā this chylde is ether beatē or mistealt of a straūger, thā lyfteth he is voyce in hys anguysshe, prayssinge to his father through the myddes of his enemyes with a sure fayth & cōfidence to be delyuered and saued. yee in his flyght & hastynge for rescue which he shall surely optayne there, his mynde is certified that he shall be rescued, and this is a greate quietnesse of conscience, and a speciall ease at hys hart that hys enymyes shall nomore reioyce ouer him. After thys maner also is the matter wyth the chyldren of God: Oure heauenly Father hath geuen vs power to

be ỹ childzen of God, & that through be-
leuynge in his name, which by the fa-
thers commaundement is become man
for vs, and hath chosen vs to be eyzes w̄
him. Now we belyuinge this and kno-
leginge yt thzough the spzete of trueth
we wayte foz all ayde, comfozte, and sub
sidie of oure heauēly father, in what so
euer temtacion can assault vs. So that
yt is sure token and specialte that we be
in the fauoure of God yf we abyde sted-
fast in pzaylinge the name of God, and
retoyce inwazdly whā we be in troubel oz
anguishe, though God seme to haue vt-
terly fozsaken vs. Here lo must the Chzi-
sten faith fyzst apeare. The sauegarde &
quietnes of conscience which we haue in
wardly in the myddes of troubell, is a
frute of the holy goost, sustaynynge vs
lest we fall into mysbeleue oz blasphe-
minge of God, ỹ which oure punishmēt
myght cause ryghtwell. Wherfoze we
nede not to shrēke oz so dzede our Lozde
God whan he stryketh vs, as a seruaunt
doth feare & auoyde his master. For God
nother cā be, nor is a scourger or tyzant

vnto his chyldren. It is oure dewty to re
ioice in him, and to prayse hym in al his
godly workes, knowenge that he is oure
sauegarde in the daye of troubell. Paul
writinge to the Romanes in the. viii.
chap. sayeth: We haue not now receaued the spirete of bondage to feare ony more: but we haue receaued the spirete of adoption, wherby we call Abba, deare father w a lusty corage & a sure faith. For ỳ spirete of God which worketh such faith in vs geueth wytnesse vnto oure spirete that we be the chyldren of God. Seynge then we be the chyldrē of God, oure mercyfull father hath such a delyte in vs as in his welbeloued chyldren. So ỳ where the mooste feare and ieopardy is, there is he mooste nearest present. It is surely the nature of a good father to be more feruēter in loue towarde hys chyldren, where the mooste nede is. Now whan ye consydre this diligently, with a hartyfull lust towarde God the father: than maye you beleue, and say truely that God is youre heauēly father, yf not, you say your Pater noster faynedly, as al other ypocrites

do, whose hart is farre from their mouth although ye sayde youre Pater noster a thousande tymes.

Lazarus.

Is this the sayenge of Pater noster, thā dyd I neuer saye yt dewly in all my lyfe. I haue oft sayde the .xii. artikles of oure fayth after the pzest in the pulpet: But I coulde neuer heare so much concerninge the pyth of them as I haue done now.

Timothe.

Such hystoricall fayth as ye be taught in the pulpet haue ꝑ deuels also, for they beleue that God is almyghty, that ꝑ sonne of God is become man, that he is crucified and rysen agayn, but they beleue not that he is ordeyneth to their saluacion. The deuell beleueth and trembleth: but a Chzisten man beleueth and reioceth in it. The fayth or knolegynge of the deuyls which they haue of God causeth them to feare and tremble: but oure fayth causeth vs to reioyce and be glade in God, whom we knoledge euer to be oure father.

Lazarus.

If he be oure father why sendeth he such greueous paynes to vs then?

Timothe.

youre aforesayde fayth must be tryed trough sufferynge, sykneſſe, and aduersite, as yt is written: That we shall not maruayll nether be moued that we be tryed trough the fyre of sufferynge, for yt is done to proue vs. The lorde proueth al the electes after this maner, that their fayth may be founde more precious than the golde that is tried through the fyre. And the ende of oure fayth whiche is not anulled, is the health of our soul. Wherfore as ye beleue that God is youre mercifull father: euen so must ye beleue also. and by fayth be assured, that all that betydeth you, is hys fatherly wil and pleasure. Thynke not that hys eyen be wythdrawen from vs, for so greatly are we accepted before him that he sayeth. Whoso toucheth you, toucheth the very appell of myn eye. yee we be so earnestly and tenderly, cared for and kepte of God oure heauenly father, that there is not the least heer of our heade but yt ys

tolde: no a sparowe doth not fall on the groũde without the consent of oure heauenly father. How much lesse can thys sykenesse come vpon you without the consent of the heauenly father, which hath sanctified all troubell and sufferinges: By the crosse and humblinge dyd yt please God to exalte and glorify his owne sonne. He ỹ dyd take care & thought for you before ye were borne: shall lykwyse prouyde for you beynge here: seynge he wolde you to be here. Wherfore all those that suffre accordinge the wyll of God, ought to cõmitte the charge of their soules vnto the good creator of all creatures: in whose handes we are, as the claye is in the potters hande. Praye therfore vnto the father with youre whole hart, that his name maye be halowed in you, lyke as it is halowed and glorified thorow ỹ death and depression of his sonne But as for oure name it is full of dishonesty, shame & dãnacion.

Lazarus.

By the meaninge of youre wordes I perceaue yt not nedefull for me to desyre

these paynes of myne to be auoyded: and to be healed other in soule, or body.

Timothe.

I coulde shewe you welinough that this prayngе doth come nother of the spyrete of God, nor yet out of fayth, but of proper loue, which seketh rather hir owne ease and profite, than the glory of God: But I feare lest it wolde be to tedious for you, & also I reken ye can not wel suffre many more wordes.

Lazarus.

No hardly, it shall not be tedious vnto me, for euen now haue I a great desyre to it, wherfore shewe me why I may not pray so:

Timothe.

A trew fayth wyll not cause you to praye so, for it is certified alwaye of the good will of God what so euer doth chaunche: All that is not of fayth is synne (sayth Paule). Searche the grounde of youre harte, and ye shall perceaue that ye desyre to be healed for none other cause, but only to be at ease. Therfore, seyng

that through this wyked nature ye set
more pryce by youre selfe than by God: ye
had leuer youre sensualyte and wyll were
accomplysshed in optayning of health
than that God in this sykenesse shulde do
in you, and with you accordinge to hys
pleasure. Wherfore I praye you what
els do ye but rebelle agaynst God, & cor-
reke him in his iudgmēt, because he wor-
keth not accordynge your ymagination
Where is youre pater noster: do not ye
praye and saye: Father thy wyll be ful-
fylled in earth as it is in heauen, that is
in the earthy bodye, as it is in the soule
which is an heauenly body. How lyteil
do ye rest hetherto in the workes of God:
Heare how fully the kyngly prophet Da-
uid was mortifyed entyerly, and near in
excesse of mynde, vpon all ỳ which God
wolde sende hym, he beynge dryuen out
of his kyngdome by his owne beloued
sone Absalon dyd saye: yf I shal fynde
grace before the Lorde, he shall fetch me
agayne, and let my se it againe (meanyn
ge the arke) and the house of it. But yf
he saye thus: I haue no pleasure in the

beholde, here am I let hym do with me as yt pleaseth hym. Here was a mortifyed spyete, which kept the trew Sabbath, that is the euerlastynge restynge daye, from this be ye farre wyde for all youre prayenge, and flatterynge.

Lazarus.

What good can I optayne by this wretchednesse, wherfore I shulde not desyre to be ryd of it.

Tymotheus.

It is styll the olde trade, ye wyll not sufre but for auauntage, ye wyll vse batterynge with God. God wyll haue no marchauntes, nor exchaungers in hys holy temple wherin he resteth, as ye shall heare more hereafter, yf we reason larger. As concerninge the good which we optayne by sufferinge, we must vnderstonde that God hateth synne in that he sedeth mercy, and loue to hys chyldren, whych he doth chastyse. When ye praye God than to take awaye thys chastenynge from you than be not ye content, that he shall shewe thys hys ryghtwysnes in you: and herein ye declare, and vtter you to

be a frende of synne, and enemy to the ryghtuousnes of God. Be not you very blynde and peruerse harted, louynge thē that hate you, and hatynge those that loue you. To that intēt sendeth God payne anguysshe, yee and death vnto vs, that the body of synne and death shulde be roted out in sufferynge, and slayenge of the olde Adam with all hys carnall concupiscences and desyres. This worke wyll not ye to procede in you, which notwithstondinge must be accomplysshed yf we wyll be acceptable before God. Paule sayeth. Knowe ye not, that all we which are baptysed in to Christe Jesu, are baptysed in to his death? The chyldren of Israel myght not optayne the londe of promes, excepte they fyrst hadde passed the reed see: Euen so we also must come to the hyghe Jerusalem through passinge the reede see, that is troubell and sykneesse. For this cause we must cleue to the faythfull wordes of God as the Israelytes dyd: which beynge oppressed, before of the read see, and behynde of Pharaos army, so that death was at hande wither

soeuer they turned theyr syght. Wherfore Moses comforted them biddynge not to doubte in Gods behestes saynge: Feare you not, stond styll, and beholde what a saluacion the Lorde shall shewe vpon you this daye. Thus haue they wentured it vpō Gods worde, & passed thrōugh the read see wythout blemysshe. Be ye also a trew Israelyte goynge thorow thys sufferynge with a sure fayth, and ye shal surely be delyuered of it with a valiaunt power: For he is faythfull that hath so promysed you. Ceasse of your owne wyl, and despyse not that which commeth of God. When the waters of troubell sometyme be to greueous vpō you, so that thorow them ye begynne to ware feble: than praye the heauenly father to geue you your daylye breade, strenghtynge you with hys holsome worde, wherby your soule must be sustayned.

Lazarus.

But brother this payne endureth to longe, for my thynketh it wyll neuer haue an ende. It hath so his recourse.

Tymotheus.

Be not moued at that, for Christ hymselfe
dyd suffre before he came in to hys glory
Is than a disciple greater than hys mayster: is a seruaunt aboue hys Lorde: yf
ther hadde bene another way to come
to the trew glory and lyfe, Christ wolde
haue rather chosen it: but now hath he
fyrst trodden and chosen thys waye of
sufferynge hymselfe that we shulde folow
hym in yt. Lo thys is to take vp the crosse
of Christ, and to folowe hym, dayly
to be mocked, despised, depressed, lyke as
he hath borne his crosse with all despy-
syng, payne, and reuylinge. We be cruci
fyed with Christ whan we mortifye oure
pleasures and affections, which ought
to be durynge oure lyfe. Now yf we be
equall wyth Christ in sufferynge, and
dyenge: whe shall also be equall wyth
hym in reioycynge, and rysinge to ỹ new
lyfe. Certifyed, that oure olde man is cru
cifyed with hym, to the intent the body
of synne shulde be destroyed. yf we then
be dead with Christ, we beleue that we
shall also lyue with hym. Paul sayeth
Roman. vi. For a grane of corne cast in

to the grounde can not bryng forth frute hūdreth folde, without it be mortifyed fyrst, and auoyded his harde huske: euen so we also beynge here in earth must first dye and refuse the corrupcion of oure flesshe, yf we wyll lyue with Christ, and bryng forth frutes of lyke. For this cause is the lyke of a Christian here in earth counted to be nothynge els (nor is none other) saue a continual crosse, death, and deynge as Paul doth specifie .ii. Cor. iv. sayinge: That we which lyue are alwayes delyuered vnto death for Jesus sake, that the lyfe also of Jesus myght appere in oure mortall flesshe: for as longe as we lyue, we are delyuered vnto death for Jesus sake, that the lyfe of Chryst be declared in oure mortall body. Dauyd also sayeth: For thy sake we are kylled all the daye longe, and are counted as shepe appoynted to be slayne. yf ye wyll saye thys trewly wyth Dauyd, then must you be content with your punyshement, yee vntyll the death as the shepe is, which openeth not his mouth in ỹ slaghting. Iprave you how can ye desire

God to take from you this payne, yf ye
beleue surely ꝑ although your outwarde
mā be corrupte and perysshe: yet your in-
warde man is renewed daye by day.
Paule sayeth that this trouble, and suf-
ferynge (which lasteth but ꝑ twynklyng
of an eye in comparyson of the glory for
to come) prepareth maruaylously for vs
the eternall glory: yf we haue not oure
syght fyxed vpon ꝑ which is visible, but
vpon that which is inuysyble and euer-
lastynge: yee all that we can suffre here
in this transytory worlde is not to be cō-
pared vnto the glory which shalbe decla
red in vs. By thys ye perceaue that all
those which suffre w̄ a sure fayth, ought
also to reioyce in theyr troubell, euen as
Paule and other electes haue done.

Lazarus.

Me thynketh ye preasse the meteyarde
harde on: How can I reioyce in troubell
which is nought but waylynge, and pay
lynge. It is harde to laugh and to wepe

Tymotheus.

I shall enfourme you of it with a grosse
ensample: ye lye here now sycke and dys-

sealed, ye wolde be fayne cured of some goode phisician, now maketh he a drinck for you which is very bitter and mispleasaunt to receaue, neuertheleſſe thorow his informacion and promeſſe of healthe therby ye ouercome the bytternelle of it drynkynge yt with ſhoueringe & chatig-ging of coſtenaūce: though ỳ tears rūne down wᵗ drynkīge of yt, yet endeuoure ye yourſelf to retayne a corage. Were it not a folyſhe felowe ỳ wolde be diſpleaſed wᵗ the phiſician becauſe he doth miniſter ſo bitter drinke vnto him, which he geueth you not for ony hateted or euell wyll, ỳ you ſhulde fele the bitternelle of yt: but that ye myght recouer. Who wolde be ſo madde to deſyre the phiſician to auoyde the bitter recepte, knowenge and ſtedfaſtly belyuynge to optayne healthe by none other meanes?

Lazarus.

As for me ſurely I wolde rather thanke him, & drynke hys recepte, though it were as bitter as regale yᵗ I knewe to optayne healthe therby.

Timothe.

Lo then, nomore ye ought to despise the hyghest physicio of your soule, nor to refuse hys medycines, though they be bytter and paynfull vnto your olde Adam. But ye must haue an eye to his promyses, & ouercome that which is payneful to you wherby neuertheless ye be saued. Thus haue martyrs ouercome in sufferynge, and death, for dyenge they sawe the trewlyke, in sykuesse and disease of the flesshe they sawe the power of God, which is for tyfied, and stablysshed hereby. God of hys nature is merciful, but that he maye worke hys worke in vs, that is to heale, to make safe and sounde, he doth fyrst a thynge that is straunge to hys nature which semeth vnto vs a token of hatered, that is, he scourgeth and beateth vs with sykneses and grefe. Thus doth God a straunge worke (as sayeth Esaye in the. xxviii. chapter) that he maye worke hys natural worke. By this straunge worke of God that is the chastenynge or scourgynge of the father we lese oure corage, goodes, bloude, health, welth, and lyuelode, and come euen in the myddes.

of the crosse, despysynge, and death. All thynges appeare here before our fleshly eyes as though we were enemies vnto God, and wholy despysed of God, and wote not to consyder how he shall deliuer vs. Yet do we perceaue the hande of God inwardly which doth so sustayn vs that we fall not in despayre, mystrustyng or mumurynge agaynst God: wythout the hande of God it were impossible for vs to stonde the twinklinge of an eye In the ende of the worke do we fyrst perceaue the councell of God, than se we that he wyll mayntayne and fede his shepe in his lappe whom he wyll not haue to dye for hunger and dysease. He can tempte the ryghtuous, and also delyuer them agayne. By fayth may we be conquerers of all. Fayth is of thynges that be not apparent: now, where fayth shal haue a place, there must such thynges be beleued as be inuysyble. Thus is fayth of the lyke to come chefely contayned, and declared in dyenge. Thus we beleue that God relyueth vs in kyllynge: that he saueth vs, and iustyfyeth

vs in synnynge: that he bringeth vs to heaue, whā he semeth to thrust vs downe to hell in that he forsaketh vs: and that he healeth vs in oure soule whan the body is vysyted with al maner of sykneſſes For he hideth hys mercy vnder hys wrath. Who wolde haue beleued that God wolde haue dealte so peteouſli with hys good frende Job, in takyng awaye all hys beſt beloued thynges; but onely because he was mynded to reſtore hym all this agayne doubell? Let therfore youre eye of fayth preaſſe vnto saluacion, and reioyce, though God shewe you not his forepaſſe that is a chearfull countenaunce as he dyd vnto Peter beynge on the mount Thabor: but hys hynder parte lyke as he appared vnto Moſes. For whan this worke of his is paſt, thā appeare his foteſteppes. Whā this chaſtesynge is paſt, than shall he smyle at you, and shew you his fatherly fauoure: though in this anger he seme to gerne, and loke grymly vpon you. Perceaue you this?

Lazarus.

I can not perceaue perfectly so much at ones Neuertheleſſe, I perceaue that in youre wordes there is a Godly vnderſtondynge, thoughe I can not comprehend so much at once. Therfore I deſyre you to declare me more earneſtly, and ſleghtly which waye oure ſynnes be mortyfyed in vs by the croſſe and ſufferynge.

Cynotheus.

I wyll do yt gladly. Whatsoeuer a man loueth beſyde God, that is hys Idoll, therfore is yt nedefull to declare what thynges we lett ſoare by beſyde God, that we myght endeuoure vs the better, to fulfyll the fyrſt commaundement wherin we are commaunded to loue God, with all oure harte, power, and vnderſtondynge. Some leane to much to temporall poſſeſſions, which be withdrawen from them (as a pelowe from vnder a mans heade) by extorcion, with the fyre, by warre, or by ſome other loſſe: that hys hart be att the more lybertie to be turned wholy to God. Another hath hys carnal affection fyxed to lore vpon hys wyfe, chyldren, father, and mother, or frendes.

These false goddes be withdrawē from them whan they suffre, ether in theyr name or fame, goodes or bloude: or whan they be taken from them by death, to ryd de a man of hys carnall affection, and to open to a man hys infydelyte, that God may possesse the harte wholy and alone, lyke a gelous louer. The thyrde is wanton, and full of pleasure, he setteth great stoare by hymself by reason of hys bewty strength, honesty, wysdome, puyssaunce vnto such sendeth God trouble, anguyssh, sykenesse, sores, onwholsomnesse, or so lysshenesse, to the intent, ỳ he myght shew how that all flesshe is nothynge but hey and all his glory as the grasse of the felde: the grasse wythereth, and the floze fadeth.

Lazarus.

I can not perceaue yet that God receaueth vs in scourginge, al we fye strokes.

Tymotheus.

Your mysbeleue is the cause of dyenge, which Paul rebuketh in the .xii. to the Hebrews sayinge: Brethren haue ye forgotten the consolacion, which speaketh

vnto you as vnto chyldren sayinge: My sonne, despyse not the chastenynge of the Lorde, nother faynte whan thou arte rebuked of hym: for whom the Lorde loueth hym he chasteneth, yee he scourgeth euery sonne that he receaueth. yf ye suffre hys chasteynge, he offreth hym selfe vnto you, as vnto hys beloued sonne. What sonne is he whom hys father doth not chastyse? yf ye be farre from the chastenynge, which is comune to all chyldren: then be ye no chyldren, but bastardes. Also yf we haue hadde carnall fathers of whome we stode greatly i awe which chastysed vs: how much more shal we be obedyent vnto the father of spretes, and shall lyue by hym? Oure carnall fathers haue taught, and enfourmed vs after theyr best mynde, and that for a lytle season: But thys father of oures teacheth, and chastyseth vs for oure profyte, that he maye make vs partakers of hys holynesse. All thys present chastysynge seweth to be nothynge ioyfull but sorowfull: but herafter she geueth a quyete frute ayenward vnto them,

whych be proued therby. Are not these sayenges comfortable vnto them that be in payne: punyshment is dewe vnto synne, and wythout synne is noman lyuynge: wherfore good Lazarus receaue all that is sent vnto you, and suffre, though it be greuous. Be pacyent in youre depressynge. For as golde and syluer be tried in the fyre: so is man tried in the fornace of temptacion: Therfore, scrypture exhorteth vs to estyme it aboue all other frutes. And there is no frute so trewe as yf we be proued by manyfolde temptacions, knowenge that temptacion in faith byngeth forth the frutes of pacience. Beholde all the martyrs, and chyldren of God in theyr sufferynge, and let theyr constant fayth be an example vnto you, for as God hath delyuered them, euen so shall he delyuer you also.

Lazarus.

I maye not cõpare my sufferynge wyth theyr passyons. They dyd suffre for theyr innocency: but I suffre for my synnes.

Timotheus.

Thynke you the sayntes were no syn-

ners also before God is no flesshe founde ryghtuous. So aye not that ye suffre with the wyked murtherer whan ye suffre patiently, and whan faythfully ye knowledge to haue well deserued such vnthanke action: whych the good murtherer dyd also. The knowledgynge of youre synne doth iustifye you, yf it be done faythfully, and trewly. Ther can no trew knowledgynge be, wythout the spyrite of treuth, and youre punyshment is cause of iustifycation, yf ye confesse to haue deserued it well for youre synnes. The martyrdome of martyrs was not meritorious vnto them to optayne the lyfe euerlastynge therby: for Paul sayth, that the paynes of thys worlde be not sufficient for ỹ glory which shalbe shewed vpon vs. For the transytory and faydinge thynges can not optayne durabell reward. But Christ hath suffred onely for hys innocency, by the which innocent sufferinge he hath ryddē vs from all oure wykednesse. Christes death hath deserued lyfe eternall for vs, this haue the martirs beleued cōstantly, testyfyenge it vntyl ỹ death, conquerynge

by fayth/so that their fayth (wherby they were iustified before God) appeared lyuely in knoleginge the name of Jesus, from the which they dyd not shynke euē at ỹ poynte of death. For this cause dyd all sayntes euer praye with the prophet. Not oure (Lorde) not oure, but vnto thy name be glory. Lazarus.

Jou ouercome me which so many stronge and euident scriptures, that I wote not what to answere. Neuertheless I wolde desyre God once to reasse scourgynge, lyke as many sayntes haue done. And I remēbre I haue herde preached that there was a kynge whose lyfe was prolonged fyftene yeares thorowe hys prayer. Timothe.

Jee shall not folowe sayntes so curtously in al their wordes, & dedes: for we be not sure how wel they haue ben accepted alwayes of god. In ỹ they also haue ben mē, we may be deceaued in their fotesteppes. Therfore in sayntes we ought only to behold their stronge fayth, & ỹ giftes ỹ God had genē thē. But christ is set to be our sāple & copie after whose lyke wordes & dot-

trāe we maye lyue & speake: for he could not erre, nor cause other to erre, whiche sayntes haue done ryghtwell. Paul sayeth: Be ye ꝑ folowers of my as I am a folower of Jesu Christ. Now shall ye here how Christ is oure sauyel in thys prayenge or wyshinge that ye speake of. When he prayed in his agony he sayde Father: yf this cuppe cā not be taken fro me but ꝑ I drynke of yt, not my will, but thyne be fulfylled. Praye ye lykwyse vñ Christ and ye shalbe strenghted also no doubte from heauen in youre battayll. And now to answere you vnto youre example of Ezechias which (beynge dead syke) optayned by his prayer of God to be delyuered of his sykneſſe: you muſt vnderstande ꝑ God doth punisshe vs diuersly with the rodde of correctiō in oure body. Sometyme he doth it to punisshe our synnes & wykednesses, ꝑ our faith be strenghted therby, as Christ sayde to the sykemā ꝑ had lyē. xxxviii. yeares syke at Jerusalē by ꝑ slaughterhouse pole: Behold thou art made whole, sinne nomore lest a worse thige happē vnto ꝑ. By these

wonderfully doth geue him knoledge, that for his synnes he suffered this longe and greuous sykenesse, for the which he shulde suffre yet more greeuously yf he lefte not synnynge. Sometyme sendeth God sykenesse and trouble to hys electe, whiche not withstondynge be in his fauoure, that ỹ glory and honoure of God maye be declared thereby, as Christ sayeth Joh. xi. that Lazarus sykenesse was not vnto death, but for the glory of God, ỹ the sonne of God might be prayed thereby. Christ sayde also Joh. ix. that the blynde was borne, that the worke of God might be shewed vpon hym. Euen so daylye doth yet the glory & honoure of God appeare in many places, by sufferinge patiently, and dyenge gladly of many vertuous & honest men: whiche occasion other men to prayse and to thanke God, that sendeth such grace and mercy vnto men, so that they haue cause to reioyce, yee euen in ỹ myddes of death. Sometymes God visiteth ỹ trespasses of the rulers, & parentes vnto the thirde, or fourth generatiõ vpõ their subiectes, and kynreddes: For whã

Dauid had nombred the people for=
re vanite and misbeleue, there were slay=
ne to dye, lxx. thousande of his people
in thre dayes. ii. Regū. xxiiii. Hely also,
because he castised not his childre, know=
ynge them to do euell, God sware vn=
to the house of Hely that hys wykednes
shulde not be put awaye forever by no
maner of offeryng, and afterwarde was
he punished by the death of his sonnes. i.
Reg. ii. All this is done accordynge iustice,
and dewly, for the ryghtwose God cā
do no wronge. Albeit God suffreth such
as is sayde afore to chaunce vnto vs,
than semeth he and is sayde to be angry
with vs, where as he neuertheles is im=
mutable. Now whan we rede of some ho=
ly mē, which in their sufferinge haue pra=
yed to be ridde of their crosse, & anguishe
it is not to be thought that they haue do=
ne it of ony hatered that they hadde to yt,
because yt is greuous and payfull: but
they by this prayenge myght once come
to ỹ perfecte punishynge of synne, which
they hated and persewed. And so prayed
kynge Ezechias whan he was admonis=

shed by the prophet Esaye the .xxxviii. chap. that he shulde dye sayenge. What shall I speake or saye, that he maye do eny? that I maye lyue out al my yeares yee in the bitternesse of my lyfe. (Lo the bitternesse that came of ꝑ hatered of his synnes). Verely Lorde men must lyue in bitternesse, and all my lyfe must I passe ouer therin: for thou raysest me vp & wakest me. But lo I wylbe cõtent with this bitternesse (marke that God by punishynge of synne relyueth a man. Marke ꝑ sayth causeth Ezechie to haue peace, and to be at rest in the middes of his bitter sufferynge). Neuertheles my cõuersacion hath so pleased the, that thou woldest not make an ende of my lyfe, but ꝑ thou hast cast al my synnes behynde thy backe. Beholde, how royaly the good kynge setteth forth the mercy of God in his sufferaunce, that is that Esaye sayeth in his .xxx. chapter: With stylle syttinge and rest shall ye be healed, In quietnesse and hope shall youre strength be. That is in the silence & rest of youre owne wyl in Gods wil, and the hope of mercy of God, which

is promised you: yee in all sufferinge shal
youre strenght be, so that ye shalbe able
to suffre all grefe. Euen so is that petici-
on of our prayer to be vnderstõde, where
we desyre not to be ledde in to temptaci-
on, not that we desyre to be ryddye and fre
of all temptacion, (which cã not be seyn-
ge, oure lyfe is a perpetuall battayll:)
But the intent is that we be not ledde in
to such temptacion which myght ouer-
come, and so discomfite vs that we ther-
by myght fall in misbeleue, despayre, or
blasphemy of the name of God: Which
synnes be the greatest and moost pare-
lous, for they lye hydde in the entrayles
of the harte. Wherby we might synke to
the botome of hell with Cayn, Judas, &
kyng Antioche, without ỹ sufferynge &
vnderpromyse of God. Therfore praye
ỹ holy prophetes also: Lorde put not me
to rebuke in thyne anger oh chastẽ my
not in thy displeasure. In which prayer ỹ
spret of god cõforteth vs, & causeth God
to graũte vs ỹ he is ỹ health of al people
Of what trouble soeuer we call to hi he
shal deliuer vs & be our god for euermore

Lazarus.

youre sayenge is comfortable; and my
chynketh I am refreshed at my hart, so ꝙ
I fele lesse grefe in my paines: Neuerthe
lesse I must reasone sõwhat largelyer wt
youre ꝙ ye teache my so well. Ube se
dayly with oure eyes, ꝙ yf a chylde beyn-
ge chastised of his father do yelde hym-
self to his fathers wyl, at ynge mercy, at
the laste he wyll leaue of chastenynge I
trust that he which is a father of mercye
wyll also be mercyfull vnto my pooze
wzech: how thynke ye?

Timothe.

As concernynge which be the best waye
to optayne mercy of God, therin doth
youre similitude lyke me verely wel. Foz
as a father that hateth the wikednesse of
his chylde dewly, not withstõdinge loue,
doth cozrecte hym wyth fatherly pytie,
whan he seyeth him reppne at the chaste-
synge, he wareth moze furious and aug-
menteth the strokes. In lyke maner also
God in scripture is sayde to be wzothful,
whan we receaue not the chastigation of
his hande wyth lowlynesse euen as we

rede in Esaye the. 11. Chapter. After all this the wrath of the Lorde shal not ceasse, but yet shall his hande be streched out styll, For the people turneeth not vnto hym that chastiseth them, nother do they seke the Lorde of hoostes. Therfore shall the Lorde rote out of Israel both heade and tayle, braunche & tuigge in one daye By the which wordes the prophet aforesayde meaneth, that God stryketh vs to the intent we shuld so much sooner turne agayne to hym, and that he strykinge vs shulde occasion vs to seke ayde and helpe of hym. Now therfore, that we maye swage the wrath of the chastesynge father, we shall yelde ourselfs lyke good chyldren vnto the strokes of oure father, knowlegynge our faulte, styll pearsynge to hys fatherly bosome, endeourynge to coll hym, yee to seke all meanes whereby we myght moue hym to pytye. For ỹ which lowly rendrynge of oure self God loueth vs more then he dyd before. For ỹ prophet Habacuk sayeth: When God is wroth than shal he remembre his mercy. Thus maye we thē prayre w the prophet

sayenge: All that thou hast done vnto vs O Lorde, that hast thou done of trewe iudgment: for we haue synned and disobeyed thy cõmaundementes. Lo such good wyl and yeldinge is of more efficacite, and acceptable in the syght of God to optayne forgeuenesse therby, than all pylgrimages, vowes, and other wayes, whyche a man can take vpon hym of his owne brayne, without ony groũde of euident scripture.

Lazarus.

Good Lorde what haue I yet to demaũde whiche I rather ought to kepe close. ye maye saye: One foole wyll demaũde more than al wyse mẽ can assoyle.

Timothe.

you cã not are to much at me brother for I trust I shal certifie you welynough in al thynges by the assistaunce of God.

Lazarus.

ye cause me there to remẽbre pelgrimages: wherfore my questiõ is wether they auayle ought to optayne health therby: for my frendes wil not ceasse without I make a vowe ether to saynt Leonart, or to our lady of walsyngã, or to some other

sayntе after theyr affeccion. But as for me I haue no mynde more in this dede, for goyng of pelgrimage hath pilled my yf a good lyuelod in my dayes, & yet haue I foūde none amēdmēt. yf wysdō had ben my frende I might haue spared that mony But I gaue to much eare vnto these olde tothlesse mabbes, & pilergnawers They were so earnest in whysperynge these thynges in myne eares, that I coul de neuer be ryddе of them. But what saye ye of them Tymothe? yf they be Godly I wyll cause more to be gone for me.

Timothe.

Fyrst ye must well vnderstonde youre owne wordes where as ye speake of pylgrimages. A pilgrime is he ỹ wandreth in a straunge country and from home, & pylgrimage is such a wandringe or way farige. Now where fyndeye in ony scripture, that Goddes worde byddeth you to go & seke holynesse in a straunge cōtry or place? (seynge you be Gods tẽple yf ye beleue faythfully, and seynge Paul wyll haue men to lyft vp pure handes

in euery place:) Or where be ye cõmaun-
ded to chose out one place more than ano
thetto offer prayer, sence the shadowe of ꝯ
lawe vanished: yee how can you presu-
sume such praynge as is not agreynge
with Gods worde: and all what is done
without his cõmaundement is not ac-
ceptable vnto hym, Nother is it the glo-
ry and honour of God or his sayntes to
set such stoare by youre mans wysdome
and inuencion, though yt seme neuer so
godly a kayre. But yf ye (sayeth Christ)
that wylbe my disciples praye, you shall
not pray lyke as the Heythen do: but go
in to the chamber of youre hart, shut the
doze vpon you, that is: shut all worldly
troubell and cõbraũce out of youre hart,
and praye vnto God in secrete, not in ꝯ
corners of the stretes, not in outchosen
places, and youre father which seyeth in
secrete, and the entrayles of the hart, shal
rewarde you openly. Christ hath suffici-
ently forbidden the goynge of pylgrima-
ge in the. iiii. chapter of John, where he
teacheth vs that we shuld not go to pray
in Salomons tẽpel, nor vpõ the reno w-

med hylles of the Patriarches, but that we shall call vpon God in all places (not with ware or stare, not w siluer or golde not with corne or sede, no not with cryenge and whyninge as the prestes of Baal and the Heithen do, which thynke to be herde for their cryenge and much bablinge) but in spyrete and treuth. For the father which is a spyrete wyl haue such worshippers. The prophete Malachy also in his fyrst chapter sayeth: From the rysynge vp of the sonne vnto the goynge downe of the same, my name is great amonge the gentyles: yee in euery place shal there sacrifices be done, and a clene meatofferynge offred vp vnto my name: for my name is greate amonge the Heithen sayeth the Lord of hoostes. What offringe doth he requyre of vs: war or star syluer or golde: No, but the mortifyenge of our carnall desyres, and sensuall appetite. wherunto Paul exhorteth vs wyrttinge vnto the Romanes in the. xii. chapter. It is a greate blyndnesse that we seke ayde or comforte at ony saynte, whom oure ymagynacion is that we worshippe

& serue thē in their similitudhere in earth wherin we trāgresse ꝑ fyrst cōmaūdmēt of God, which forbyddth vs all straunge Gods, & to make ony similitude or ymage. Wyll ye knowe the cause & sprynge of the multitude of the Heythenishe Goddes: and why we Christen men ought to worshippe but one God: I shall shewe it you

Lazarus.

yee I praye you, for I am desirous of it.

Timothe

Such men as were profitable to the comune welth were counted Goddes of the Heythen, & worshipped after their death This hath occasioned the multitude of them. For health they called vpon Esculapius, for he was a greate Phisician: Upon Hercules they called for ryches: Upon Mercury they called for luck of marchaundyse: Upon Bacchus for wyne: Upon Seres for corne: Upon Uenus for lust of the body, yee the Egyptians God is become the storke, for he destroyed the serpentes: The Romaynes haue worshipped a Gouse, because ꝑ at ꝑ skrekinge of her, ꝑ wachmē ꝑ kepte the ca-

stel at Rome called Capitoliū were awaked, & so warned of their enemies: of like cōmodite & pfyte be ỹ Sōne & Mone: water & earth made goddes & worshipped. But we Christen mē knowe not worshippe none other God, saue him only ỹ worketh all in all thinges. It is writtē: ye shall serue youre lorde God & worshippe him only. Whā we trust in nomā but him only makige of him our sauegarde, redēption, wysdō, ryghtwysnes, hope & welfare: than do we worshyp hi only, whā we cast vs wholy down before him forsakig & despysyng our holyneſſe, wysdō, abilite & naturalstrēgth reputige our selues fooles, wiked, & feble, ỹ seke mercy at hi only thā praye we to him. Marke wether they ỹ turne thēselues frō thē creator vnto the creatures do so, sekige helpe ẅ their rūninge gaddige hyther & thyther a pelgrimage. I am thy God only, and without me is there is no redemer sayeth the Lorde God. To saue belongeth only to hym, but the gentyles and vngodly make a mokage of yt, yestenge and sayenge as is wrytte Deutronomy. xxrii. Where

are now theyr Goddes wherin they hadde confidence, let them ryse now and helpe you, let them succour you in youre nede. But ỹ Lord maketh answere agayne sayenge: I am he, and without me there is no God, I wyl slaye and reyue agayne: I wyl scourge & heale agayne: there is no mã ỹ can plucke ought out of my hãdes. Where shal these ydolatrers thã and pelgromes remayne: What Goddes shalbe able to defende them, whan God shall punishe theyr misbeleue and ydolatry (which they haue cõmitted with woode and stone) openly and before the whole world: Although he be now quiet and longe sufferinge ¶ Lazarus Wil ye take it in worthy I shal aske of you, & I wil shew you ỹ reasons, whiche myn hypocritishe coũcelers were wõte to lay to me, whã they entysed me to ỹ pelgrimages vnto saintes: Whõ I (God forgeue me) haue shewed to much honour in myn ydolatry. ¶ Timothe. Aske what ye please, so ỹ I be not to tedious vnto you, it wold not greue me to syt thus an whole day w you treatynge

of the scrypture.

Lazarus.

How fortuneth it then that sayntes wyl be worshypped, and sought more in one place than in another, to heale such diseases as they be patrones of?

Tymotheus.

Christ sateth in the.xiiii. chapter of Jhon I am the waye, the treuth, and lyfe. yf ye wyl not go astraye and erre, than withdraawe you from sayntes. Which haue receaued all theyr holynesse of hym, that ỹ name of God myght be glorysyed in thē. Walke (I saye) in Christ for he is the waye, who so followeth hym shall walke in no darknesse. yf ye wyll not be deceaued with ony lye or falshed, than holde you by Christ, abyde by Christes worde, stycke by yt, for it is the treuth. yf ye wyll not dye in synne nor perysshe in youre owne wycked wayes: than stryue by the mortifyenge of the flesshe to lyue eternaly with hym, for he is the lyfe. Paul sayeth that oure lyfe is hydde with him vn to death. The waye of sufferynge is narowe and straycht, but you must go tho-

towe it yf ye entende to come vnto yoie. The treuth must delyuer you of youre thraldome of synne, yf ye shalbe delyuered in dede. Why do ye then seke another waye, another lyfe, another saueour beside the waye of treuth and lyfe? As concernynge, that ye do saye that sayntes wylbe vysited moze in one place, than in another. I answer that yf sayntes wylbe worshypped, and discerne places of worshippe and honour, that they be rather deuyls than sayntes: for they desyre honour and worshippe, which belongeth onely to God, that is supreme heade of all thynges. Moreouer sayntes, that be heauenly sayntes saye constantly: Not vnto vs o Lorde not vnto vs, but vnto thy name geue the glory. Now how will yon honour, and geue vnto sayntes this glory, which they do refuse so earnestly? or thynke ye they shewe God this fayre face, and yet neuertheles robbe hym of hys honour. Wherfore yf yt be sayde vn to you Christ is here, there is pardon of all synnes, there is a soule delyuered out of purgatory, here is an ymage of myra

eles, there be many reliquyes of sayntes
here is this or that saynt worshipped, go
not thyther: seke the kyngdome of God
wythin you: seke the kynge of glory in
youre harte, which all sayntes haue do-
ne. The kyngdom which God hath in
oure hartes is not decke with war nor
siar, golde nor syluer. The dekynge of it
consysteth in thynges spirituall, and in-
wardly as in mekenesse, pacience peace,
yoie, fayth, and loue: where such gyftes
and ornamentes be perceaued, their maye
you saie boldly that Christ is kynge, and
that because in such ornamentes he is
founde. Thus is it cuydent to be put
vayne yanglynge that they saye: Sayn-
tes wyll be worshypped more in one pla-
ce than in other, for it is without ground
or staye of ỹ treuth of scrypture. yee it is
a more blasphemy to assygne vnto eue
ry sykneſſe a pecultar patrone & saueour
as ỹ pestylẽce vnto saynt Roke, ỹ pockes
vnto Job, saynte Appolony for ỹ totha-
che. &c. Do these hypocrites thinke God to
deuyde his kingdõ to princes and lordes
as mortall men do? No, for God sayeth.

I wyll geue myn honour, and glory to none other. yf oure God were such one as hadde nede of rulers vnder hym than dyd not scrypture ryght in callynge hym God onely, and kynge of all kynges, Lorde of all lordes. Now yf he nede no helpe with hym, why do ye assigne then vnto the one sayntc the pestylence, vnto another the fallynge sykneſſe, & so forth to euery sykneſſe a seuerall patrone, yt is come so farre (God amende it) that there is scarce a vyllage of viii. or ix. houses but there is ether one Idoll or other. Wherto is Christendom come? what do ye make of the blessed company of electes, which be planted and gathered in ỹ loue of God with all faythfull and beleuynge, which were pacient here in theyr troubel, and haue receaued a louely spyrite of God, despysynge all honour, prayse goodes, & worldly preeminence, be they (I saye) now so vnpacient, wykedly dysposed, and couetous of honour that they must be appeased and reconcyled againe with gaddynge a pelgrymage, with offerynge, of candels, or egges? Is the sal-

uation of sayntes become now a houſe of plages wherout all myſery ſloweth: All the diſeaſes wherof ye make you ſon dery patrons are naturall, and were in the woꝛlde beſoꝛe youre ſaintes were boꝛ ne. Oure myſbeleue and great infydelite is the cauſe that we haue layned vs ſo many Idols. Becauſe we haue not knowne the onely eternal, and trewe god but be enclyned to blynde ceremonies, though we ſhulde woꝛſhippe a calfe ther with, as the chyldꝛen of Iſrael dyd: therfoꝛe is it come to pas, that we haue ourc purpoſe in that we haue doue woꝛſhippe vnto the calfſkynne the popyſhe bulles ſtickynge candels to it. O Loꝛde loke vpon the affliction and punyſhment of the doughter Syon: and haue pytie vpō the deſtruction of Joſephs heretage.

Lazarus.

Frō henſfoꝛth wyll I ſet vp not one lytel candell to ony ymage what ſo euer it be I haue hetherto lyghted thre candels to ſaynte Anne euery tewſdaye, and on the thyrſdaye haue I woꝛſhypped the holy ſacrament with half a pounde of waxe:

but I am now so enfourmed of you, that henseforth. I wyll do it nomore: but rather geue it to the poore and lyghten so the lyuynge temple of god, wherin he dwelleth no doubte with hys mercy. Is not that beste brother Tymothe.

Tymotheus.

yee it is a thousande tymes better, for Christes sayinge is: Loke what ye haue done vnto the least of mine, that haue ye done vnto me. He sayeth not what ye haue done vnto my picture or ymage, or vnto the picture of my sayntes which I haue forbidden to make or to honoure. Wherfore, whan these sayntes spechme come to persuade you to your olde superstition, than answer you them: Is it not a great blyndnesse of you to seke the sayntes in woode and stone contrary to the fyrst commaundement? Is it not a great foly to lyght the Sonne at brode day with a candell? The sayntes wyll say to this: Lorde in thy lyght shall we beholde the lyght. The lyght of the Godly vysage lyghteth the electes alwaye: how wyl ye then lyghten them with your lyght

that is made for the solace of darkneſſe: Thynke ye they be in darkneſſe that are lyghtened of the ſonne of ryghtwyſneſſe: yf ye wyll nedes ſet candels before them than geue them eyes alſo that they maye ſe them: than maye ye optayne thākes of them, els do ye but leſe your laboure, and coſt. Baruch alſo ỹ prophets doth greatly rebuke this vngodly honoure, & worſhippe of ymages. Now whan ye haue thus rebuked them of this Idolatry, thā ſhew them where they ought to beſtowe theyr candels, offerinｇes, & other almes that they be acceptable vnto God. Alſo yf they wyl go on pelgrimage, thé ſhewe them a nearer way which they maye go with leſſe coſt, & ſay Seynge you be myn ded to viſyte the ſayntes, it is no nede to runne to Rome, or to Jeruſalē, or to ſaynte Jannes in Spayne, for that were loſſe both of expences, and tyme. Seke Chryſt in the graue of ſcrypture: ſeke hym in the chamber, of youre harte, there ſhall ye be mooſt ſureſt of hym: Seke the ſprete of Peter, and Paul in theyr wrytynges, and Epyſtles.

Seke James in his stronge fayth that he continued in vntyll hys death. Moreouer God is no bodely thynge, and therfore wyll not he be worshipped with bodely thynges: he is a spyrete, and regardeth no persone, place, candell, or such good workes: But his desyre is onely that we put awaye the wycked thoughtes, from oure harte as namely mysbeleue, despayre, vnclennesse, hate, enuye, couetousnesse, and pryde. For they that haue a clene harte from these, and a lowely spyrete shalse God, and be called the chyldren of God where as all these holynesseseekers shall remayne wythout: For God which is a spyrete wyll not be worshypped but in the spyrete and treuth, where as these hypocrytes seke hym in outrhosen places, in seuerall dayes, with certayne oyntment boxes, to declare theyr good intent towarde hym in bodely workes: but they shall not touche hym, for he is vysen, and lyfted aboue all that is outwarde, and in mans syght.

Lazarus.

I shall kepe well youre declarynge, and

as I can. But I knowe what shall be theyr answere here vnto.

Timotheus.

What I praye you?

Lazarus.

Why than do they myracles more in one place than in another? but onely that they wylbe worshypped and sought there.

Tymotheus.

To that shall ye answere: where a sure fayth is, there nede no tokens but onely the token of Jonas the prophet? In the which token the lyfe and death of Christ and also the death and resurrecciō of euery Christen man is featly fygured. For with Jonas and Christ must we descende in to the whalfyshe, & see of tribulacion and death before we can ryse agayne in to the lyfe euerlastynge. Lyke as Jonas dyd not remayn in the see, nor Christ in the graue, but were relyued agayne: euen so shall not God suffre vs to be ouercome with no grefe, nor death, but shall rayse vs out of this mysery vnto the resurrection of lyfe. Therfore ought we to voyde oure mynde of all myracles, all

patrons, and beholde this token of Jonas onely, settynge oure confydence vpō yt onely, sayenge with the prophet Psal. lxi. My soule wayteth onely vpon God, for of hym commeth my help. He onely is my strength, my saluation, my defence, so that I shall not greatly fall. Lo, to thys Jonas shall ye sende all these myrakel gasers, as Christ hath sent thē awaye which of curiosyte desyred to se tokens from heauen. As for the myracles, which sayntes be sayde to shewe by theyr ymages, they be but a mockage and gabbynge of the dyuell. There can no myrakles be done of God agaynst hys holy worde Treuth it is that Moses hath comfyrmed the then commaundementes, and lawe, and hath made them autenticall with wonders and tokens: It is treuth also that the Apostles after the passion, and ascendynge of Chryst to heauen, haue comfyrmed theyr wordes, and preachynges with some myrakles in the name of Jesu: (for that name beynge despysed as a malefactor and condemned, had great nede of these). But these my-

racles of sayntes or ymages can not confyrme the worde of God nor they happen not to that intent, but rather to a false Gods seruyce. They cause nothynge els saue a deceyuerynge of Gods worde, Idolatry: which beynge vsed and had in pryce amonge the Christians hath prefoned theyr blyndnesse and mysbeleefe. For by the occasyon of myrakles, men rüne to the Idols or ymages as though they were myndlesse: to the intent they myght be healed of such sykenesses, and dyseases and be sent them for theyr amendment. Now where such fayth, and confydence is geuen vnto ymages, and theyr myracles, there can it not well be beleued that thys bytter chalyce of sufferynge be geuen vs of the father as an acceptable thynge, and worthy to be receaued wyth a good wyll. Neuertheleesse that Chryste wyll haue yt so to be receaued, is euydent by the wordes that he spake vnto Peter, what tyme as he wolde defende Chrystes cause wyth the materiall swearde sayenge:

wylt not thou that. I shal drinke the cha lice which my father hath sent me: as though he wolde saye: we ought to seke no meanes nor counsell, nor not once to saye agaynst ỹ drynkynge of this chalice or cuppe which my heauenly father hath sent me. Hereby is geuen vs to wyte that all oure trouble is sent vs also of oure heauenly father, to accepte it wyllyngly, and with a good wyll to drynke it. How much lesse than shall we runne a straye here or there to seke thys helpe or that, this counsell or that, to be redemed, and made fre of oure burthen. Moses warnynge vs not to be moued at ony myracle sayeth Deut. xiii. yf there ryse vp a prophet or dreamar amonge you, and geue the a token or wonder, and that token or wonder which he spake of come to passe, and than saye: Let vs go after other Goddes (whom thou knowest not) and let vs serue them: Thou shalt not herken vnto the voyce of such a prophete or dreamer. For youre Lorde youre God proueth you, to wete wether ye loue hym with all youre hart, and with all

youre soule. For ye shall walke after the Lorde youre God, and feare hym, and kepe his commaundementes, and herken vnto his voyce, and serue hym, and cleue vnto hym. These wordes do playnly despise the seruynge or worshippynge of straunge Goddes or ymages: They cast awaye all myracles and tokens that chaunce by Gods sufferinge to proue vs whether oure trust, and confydence be onely in God. They shewe vs to God of whom we must hope al goodnesse. Wherfore regarde not these pelgrymage goers, and myrakell gasers, for yf ye folowe theyr councels, ye testifie you not to be a trewe beleuer. It is a trew prouerbe that is comunly vsed: wo to that londe where many myracles do chaunce, for that is a token that great vnbeleue is there. And where as ye thynke sayntes to choppe, and chaunge so with myracles, that is not so. For the deuell can also chaunge hymselfe into an angel of light as saieth Paul. This is euydent in the fyrst boke of the kynges in the. xxviii. chapter where Samuel the good prophete beynge

dead was conyured of the soythsayenge woman at Sauls instaunce at the whych charmynge the deuyll appeared in the lykneſſe of Samuel. Therfore also doth Paul warne vs sayenge, to the Collossians the. ii. chapter. Let noman make you to shute at a wronge marke, whych after his owne chousynge walketh in humblyneſſe, and spyritualyte of angels, thynges which he neuer sawe. Wherin we are warned of all holyneſſe of men for theryn maye we lyghtely be deceaued. Moreouer it happeneth somtyme that God taketh his worde out of hys trew preachers and prophets mouth and geueth it vnto lyenge spretes, which lyes the people doth lyghtely accepte by reason of theyr errour: as we rede. iii. Reg. xxii. God sayde vnto the lienge spirite that he shulde deceaue kynge Achab Go thy waye thou shalt deceaue them, (sayde he) and be able. Thys example teacheth vs not to rest nor trust in ony mans holynes, wysdome, or worthyneſſe. These and such lyke decrates chaunge vnto vs by the ryghtwysneſſe of God

because we turne so lyghtely to straunge Goddes, to sayntes, to false tokens, and myracles, whych be set vp by the occasyon of some lyenge dreame of a false prophete, or as comunly they be by ỹ wylynesse of the dyuell. Wherfore loke where Chryst, and hys worde be shewed, and the fayth accepted, though Christ be but newe come in Egypte and yõge: there de caye incontinently such auaũtages, and yearly rẽtes of pilgrimage goinges, and myracles, which is dayly to be seue. For gods worde is a fyre: and therfore consumeth it all such workes as be nothynge but stouble, strawe, and hey, and it selfe endureth for euer. ỹt such mokage of miracles & pylgrimages were agryenge w̃ the worde of God, than shulde they remayne doubtlesse: but seinge they be not, therfore must al plãtacions which ỹ heauẽly father hath not plãted be roted out.

Lazarus.

ỹt is treuth, for ther is not so much resorte to the bloude of Hayles, oure lady of Walsyngã, to this or that sainte as ther hath bene: By reason the myrakles haue

not now so much fayth geuen vnto them But how happeneth it that the soules, and spretes of the dead desyre of tymes such going on pelgrimages: in so much that bokes also be made of it:

Tymotheus.

Bryng ye forth now youre spretes, and dreames: Beleue not euery spyrete, but trye them wyther they be of God. Such spretes as wyll drawe you awaye from Christ, vnto your owne workes or holynesse, flye them as venyme. We must abyde in Christ that is his wordes, and doctryne yf we shalbe his disciples, We muste discerne, and herken to his voyce onely, yf we shalbe hys shepe. All that which is not conteyned, and founded in the scrypture shall not ye beleue. All bodely exercyse which as ye saye is requyred of you profyteth lytell, but Christen vertuousnes, and godlynesses is profytable to all thynges. The father poyntyng vs to hys sonne in whom he delyteth sayeth, that we shall heare hym, and not the spretes: for the apparitions of spretes are wholy agaynst the scrypture, wher-

fore they can be nothynge but illusyōs, of the dyuels that be in the ayre. We rede in the gospell of the ryche glutton, that he desyred hys fyue brethren in earth, to be warned of the daungers, and payne that he was in: but what answere was made hym agayne: euen such as is made to euery man, that is now lyuynge, Let them heare Moses, and the prophetes. He sayde not let them heare the spretes. But foloweth: yf they wyll not heare them, then wyll not they also beleue yf ony dead rose agayne and appeared: we haue Moses, and the prophetes, these wyll God haue vs geue eare vnto, and al curiouse searchynge of spretes with their answers vtterly to be despysed. A pure fayth trusteth onely in Gods wordes couetynge none other visyons or apparition to the strenghtynge of hym, saue only the othe, which was made to Abraham, and hys sede in hym, what tyme as God was mynded to geue hymselfe vnto vs, which through fayth in God are become chyldren of Abraham and heyres of God. Thys inwarde or goostly syght of

a pure harte passeth all other certi-
fyenges eyther of spretes, angels, or de-
uels. For so much as God is faythfull in
his promyse aboue all other creatures.
This illusion of spretes doth God also
rebuke by Esay ỹ prophet in ỹ. viii. chap
ter sayenge: And therfore yf they saye vn
to you: Aske coũcel at ỹ soythsayers, wit-
ches, charmers, and cõiurers, then make
thé this answere: Is there a people ony
where that areth not councel at his God
wether it be concerninge the dead, or the
lyuinge: yf ony mã want lyght let him
loke vpon ỹ law & the testimony, wether
they speake not after thys meanynge.
Therfore let vs not regarde dreames &
fantasies, nor yet care for no spretes, nor
seke ony certifyenge of trewth thzough
their apparitions for it is forbidden in
scripture. Let vs turne rather to the law
and his wytnesse, for in it is no deceate.
But alas for pytie infidelite is roted so
depe in mens hartes by the reason of ig-
noraunce of Gods worde that they bele-
ue rather the visions of Tundall, the ta-
les of legenda aurea, or such fantasies &

dreames in dede: than that whiche God will haue learned of vs as namely right wysnes and iudgment in crucifyenge of oure synfull apetites, mercy in declaringe seruyce to oure pooze neghbure. In which two poyntes be cõtayned the law and pzophetes.

Lazarus.

Seynge I haue begonne to aske, I will laye to you all that I reken may be obiected vnto me in this matter. Tell me thã good Timothe how chaunceth it ẏ many religious and holy men be canonisate foz their myrakles and appzobate to be sayntes. Timothe.

The canonisation of sayntes which Popes & Cardinals do vse is a slecht & vngodly thynge, wherin is manteyned greate deceate and couetousnes. Trust not in ẏ canosation of men, nor in ẏ wozthynesse, holynesse or wysdome, of those ẏ be canonisate, foz you shal be deceaued ther in. For the popes kyngdome whiche is groũded in al welthynesse, glory, ryches, and pussaunce cã geue no trew iudgmẽt in godly thynges, or concerninge Gods

kyngdom. But seynge it is an outwarde kyngdome whiche doth cõsist in myters, crosyers, coapes, albes, crosses, banners, shauynge, anoyntynge, syngynge, readynge, ryngynge, yanglynge, yee in horses and moyles, and other baggage, yt can not be iudge but in outwarde thynges, after whiche iudgement spirituall thiges ought not to be iudged. The discretion or iudgment betwene holy & vnholy belongeth only to the sonne of God which doth iudge not after the syght of the eyen, nor after the hearynge of ỹ ears but accordynge to the treuth: thys treuth can not the worlde comprehende, because she is ful of lyes, and (as John sayeth) ỹ treuth is not in the lye. Thys is ỹ cause why Christ warneth vs to beware of the leuen of the Pharises, that is, for the hypocrysy, dissemblinge, and doctrine of the Pharises: for they deceaue the symple hartes, and seduce them with their lyenge which they do craftly vtter. They seke not youre saluation in the canonisynge of sayntes, nor the honour and hygh reputation of them: for their sayntes be

not one heare the holyer for yt, nor we the nearer saluatiõ, seynge it belongeth only to God to saue. But they seke in thys dede ether their owne auauntage, or their carnal glory: for by canonisynge they get much mony. Nor there is none canonisate without it be procured by a singularite or partialte, yee a folyshe gloriation wether it be of one towne, cyte, or ony other cõmunaltye. yt is to be doubted there be some whose bodyes be canonisate and worshipped here in earth, and their soules buryed in hell. Hence the Pope hath vsed to make sayntes, the saynte of all sayntes is set bakwarde: for as it is sayde that a new bromie swepeth clene, euen so be the newe sayntes the beste in the opinion of the comune people. Therfore maye Jeremy complayne ryghtwell vpon this, sayenge in the. vi. chapter. For amonge my people are founde wyked personnes, that preuely laye snares and wayte for mẽ, to take them, and destroye them. And lyke as a net is full of byrdes, so are their houses ful of that, which they haue gotten with falsede and deceate.

Herof cõmeth their great substauuce & ryches, herof are they fat and welthy, & are runne awaye fro me with shamfull blasphemyes. (it foloweth continently) The prophetes teach falsly, and the prestes folowe them, & my people hath pleasure therin. What wyll come therof at the last. Wyll ye nedes knowe wether there by ony sayntes canonisate: I wyl shewe you Of Dauid sayeth the Lorde: I haue founde a man accordynge to my harte. Of Paul, sayeth that he was a chosen and elect wessel. Of Peter that he was blessed. Of Symeon the old prest wytnesseth the holy goost that it was a iust man full of the feare of god, playne, & one that abode the delyueraũce of Israel. Of Steue that he was ful of grace, and that he sawe Jesu stondynge at the ryght hande of God. Lo in the canonisation of these, and such lyke sayntes are not ye deceaued: to the proue of ỳ se canonisatiõs ye haue no nede of Poptshe bulles, ye rede of their myrakles sufficiently in ỳ boke of trewth, Of theyr trewth beareth god hymself recorde. In these sain-

tes shal ye prayse the Lorde as sayeth ỹ prophet, Prayse and thanke God in hys sayntes.

Lazarus

If ỹ Popes matter be not better stayed by the scripture thã I haue herde of you I maruayll that it coulde endure so longe. Neuertheless yf some had herde you they wolde haue called youre reasons new learnynge, & that they folowe theyr fathers.

Timothe.

No vse or custome can derogate the worde of God, els myght it be sayde, Mahometes lawe hath ben so many hundreth yeares, and approbate by so many learned men, and of so many nacions I wyll rather abyde by that lawe than by thys newe learnynge. yf ye wyll continue by an errour because it hath continued so longe, than abyde by the originall synne, which remaneth yet sence oure fyrst parẽtes in euery one that cõmeth in to thys worlde, If you wil nedes abyde wt the olde & saye ỹ olde is best thã shyft not your worne garmentes, eat nought but stale

and rotten eggeswhat blynde anſwers do theſe blynde bytels bryngē forth: Beholde ſayeth the Lorde Eſaye.lxv. I ſhal make a newe heauen and a newe earth. And the prophet prayeth ſayenge: Make a clene hart(o God)and renew a right ſpirite within me. Paul alſo ſayeth: Be ye renewed in ỹ ſpyrete of youre mynde. Wherfore wyll you be bounde thus to ỹ olde: Do not ye knowe that ye muſt be borne agayne before ye ſhall come in the kyngdom of God. The ſonne muſt redeme you from the olde deuyll, from his deceates, from his olde death before ye be redemed in dede: Euen as Chriſt ſayde vnto the Phariſes, which gloried and reioyced in their olde father Abraham after the fleſhe: yf ỹ ſonne delyuer you frō the thraldome of ſynne than be ye delyuered in dede, yt is no new learnynge whan ye be taught to truſt in God, to be redy to ſerue youre neghbure, to ſuffre your aduerſite pacietly, to deſpiſe ỹ falſe Gods ſeruice: for that alſo haue all ỹ prophetes, al euāgeliſtes, al apoſtles taught more thā thouſande yeres agone. They

be new doctrines which the Popets disciples & swozne seruaũtes haue bzought vp within these thze oz foure hundzeth yeares. That which Paul pzeached to ỹ Athenians was also counted foz newe learnige, foz they sayde: Lo here cõmeth he the pzeacher of new deuels. There is nother old, noz new God, but there is an euerlstige God which is, which was, & shalbe. There is no newe noz olde learnynge of God, Gods wozde endureth foz euer. Jesu Chzist is yesterdaye & to daye he endureth foz euer. Stycke fast to hys wozde and ye shall not be deceaued, foz hys wozde is trewth. Ye hath the wozdes of lyke, suffre no doctour, no apostle, no angell of heauen to dzawe you from hym. Buylde your house sure vpõ ỹ rock Chzist, that ye maye withstonde all tempestes and assaultes. Be not lyghtely turned from the good learnynge, whiche ye be taught in the fayth accozdynge to the scripture: what so euer ye be taught besyde it let that be accursed. What can we tell what oure fozefathers haue beleued or not? What cã we tell whiche wozkes

he hath imputed thē for synne or not: are we iworne to their fayth: are we chriſte nedin ȳ name of our fathers: why wil we then abyde by their fayth ſo earneſtly which is vncertayne to vs: Is not faith a gyfte of God: Perchaunce god hath poured yt alſo in them we not knowenge whan, or who, forſomuch as yt is a gyft of God: He that beleueth in my (ſayeth Chriſt) though he dye, he ſhall lyue. Yet is not prompted yf he abyde by the fayth of hys forefathers. Who is ſo preuy of Gods iudgmētes that he knoweth why God ſuffred the worlde thus longe to cō=tinue in this great darkneſſe: It hath chaunced of tymes in the olde teſtament amonge the Iewes that the trewe Gods ſeruice, and the knoledge of ȳ lawe was forgotten for a great ſeaſon: ſo that no man knewe of the lawe, nor cremonyes. As for the cauſes hereof or iudgement we wyll referre them to God, thankyn=ge hym for hys benefete in reſtorynge vnto as agayne the pure goſpell, ſhall we not brother:

Lazarus.

yee verely brother with all oure hartes. I am now (thãked be God) so wel eased in conscience that I fele no heynesse nor troubell more at my harte. Before was I neuer quiete, now wolde I do thys, than that, nowe wolde I haue thys pylgrymage gone for me, than that candell offred, which I haue not made you preuy of hethertho. I haue also caused oftymes golden masses be sayde for me to optayne health: I feare me I haue offended also therin. I must make a playne confession to you.

Timothe.

What be these golden masses?

Lazarus.

They be seperate masses that profyte greatly sayde agaynst pestilence, derth and such lyke plages, dyseases, and vrgẽt grefes. They be sayde or songe for ỹ cõmunalty and thereby they optayne golde of them that they be sayde for. They haue cost my large sixe pounde sẽce my disase begãne, though they haue profyted my lytell.

Timothe.

I perceaue well ynough ye haue ben a vessell full of superstition: ye haue so bē laden with these pylergnawers & saynt=tes minions as saynt James with hys moskelshelles. I praye you tell me were ye neuer in the brotherheade of oure la=dyes psalter? Were ye neuer written in the brotherheade of Caims kynne, that is ỹ foure orders of the popes souldyers?

Lazarus.

I haue not named thē al yet: yet I was mynded to haue ben buryed in a graye freres cote, to haue ben releast of ỹ thirde parte of my synnes. But now I byd this brablynge fare wel. I loth the hearynge of them. Shewe me youre mynde of the masses wether a man may cause them to be sayde for hym whan he is in peopar=dy? seynge Christ hymself hath institute them.

Timothe.

I am not adutsed that euer I dyd once reade the name of masse in the whole scripture of God, I reade of the supper of the lorde, which Christ w̄ his apostles and the apostles with other beleuynge

haue kepte and vsed. Whan I entende to cõpare the masse and ỳ supper of our Lorde together, I can not perceaue it to be one thynge. But seynge yt will be to longe to shewe the difference betwene thẽ I wyll deferre that vntyll oure nexte metynge. As for to answere vnto your question, I shall leaue the worde masse vntouched, and answere you scripturely w̃ wordes of the scripture. You haue axed of the masse and I shall answere you w̃ the supper of our lorde. The vse of ỳ supper hath Christ instituted for none other intent saue only that the breade of oure Lord shulde be distributed, and the chalice of Christes bloude shulde be ministred to euery man, in a remembraunce of hym, which hath offred hys body vnto death, and shed hys bloude for vs, for a forgeuenesse of synnes: As he sayeth himself: As oft as ye shall do thys, (namely that whyche I do here to youre ensample) do yt in the remembraunce of me (that is) that we shall shewe the death of oure Lorde as Paul sayeth. Than do we declare the death of oure

Lorde, whā we preache and shewe vnto the comunalty or cōgregation how christ hath offred hys body vnto death for vs, and that because we shulde not remayne in the euerlastynge death, and so is he become a death vnto death, that we shulde be taken from death vnto lyfe. ¶ If ye now cause the supper of oure Lorde to be vsed for you to such intent as (Christ hath ordeyned yt: than are you admonished to despyse thys bodely death, whiche ye must abyde after youre sykneſſe, and to thyrst the lyfe tocome. Now yf ye vse yt to optayne health therby, and to abyde longer in thys synfull lyfe: than do ye turne the vse of yt and compell Christ to daunse after youre mynstrelsy, ye make a game of Christes passion and glorious death, whose frute & operation ye spurne from you, seekynge therin to fulfyll youre sensualite, Thynke ye it be not a greate folye and dyshonorynge of God, that you wyll haue the passyon of Christ called vpon and remembred for you to optayne bodely health therby or prosperite: Is it not a grosse blynd-

nesse and folyshnesse to requyre ꝯ healthy of your synfull body of ꝯ death of christ: ye ought rather to consyder the slayenge of youre carnall appetite in thys present sufferynge throughe the crosse, that now ye beare wyth Christ, because ꝯ throughe thys sufferynge, and deynge wyllyngly ye maye lyue eternaly with christ. ¶ Se seke ease and longe lyfe in Christes crosse, ye ought rather to seke pacient sufferynge, and victory of death. What dede is this that ye hyer prestes for golde or syluer to saye preuy masses for you? ye seke the kyngdome of God with marchaundyse which is spirituall & inwarde, and it cõmeth in vs without ony cõuention or cõtracte precedig yt. Knowe ye not that ꝯ byers and sellers are chased of God? Or wyll ye haue christ to come vpon earth agayne to bringe lyfe to you by a newe waye and maner and not throwe death & the crosse. We lyue & dye in God, what maketh it matter than wether ye lyue or dye in body? The father hath geuen christ all power, both in heauen, & earth: than hath he also power ouer death, hel,

and all deuels. If ye seke ease another waye, other thys or that, more than of Christ, which is a trew phisicion of oure soull, than shall ye be lykened vnto the woman that hadde ben syke so longe, and spent al hir substaunce in phisyke to optayne healthy, and yet hadde no ease, whiche she optayned moost sureste in Christ. It is a great plage and an horrible worke of Gods iudgmentes, that he suffreth vs to walke thus blyndfylde in oure owne inuented wayes, wherin we haue more cõbraunce of conscience than reste or poie. The cause no doubte is that we wyll not herken to Gods worde, but stoppe oure eares whan we be admonisheth therof, estimig it as lyes. Wherfore god sayeth psal. lxxx. My people wolde not heare my voyce, and Israel wolde not obey my. So I gaue them vp vnto their owne hartes lustes, & let thẽ folowe their ymaginatiõs. Lest we come to this let vs praye earnestly ẅ the prophet sayenge: Ordene me wayes in thy presence my lord my god. Whã ye seke delyueraũce & release ẅ masses, & pilgrimag, than

be not youre wayes redreſt in Gods preſẽce: For theſe wayes hath not he ſhewed nor gone them hymſelfe. We reppyne at hys wayes of the croſſe, of dyenge, of hũblynge, we ſhoue them from vs wyth hande and fote. Oure wayes be eaſy to go they pleaſe vs beſte, all were well yt we coulde optayne releaſe therby, ye though the deuyll ſhulde helpe to it. Wherto is oure Chriſtendome become?

Lazarus.

I haue hadde now a ful anſwer of al: I am ſory I am gone ſo farre wyde from God. My pardonletters, my reliquyes, my holyſſhe treatiſes of meditation, my beedes, and all ſuch ſuperſtitions, wherein I haue hadde a falſe confydence wyll I cauſe to be brent wythout delaye in wytneſſe that I counte it abominacion which hetherto I haue done wyth thẽ I yelde my ſelf to my Lorde God, In him wyll I lyue, in hym wyll I dye, he is the tower of my ſtrength, noman ſhal drawe me out of hys handes henſforth. Oh Lorde remembre not the myſdedes of my youth, and ignoraunce. O Tymothe yt

I were now whole, yf I coulde go, and ſtonde what luſt ſhulde I haue to ſerue God: how ſhulde I runne to them that lye bedryd, there to dyſtrybute myn almes: which now I can not do, ſeynge I am Gods preſoner.

Tymotheus.

Lo, ye come forth agayne with youre ſenſualyte, you begynne to diſpute agayne with God, you wyll checke hym in hys iudgment, knoweth he not how you maye ſerue him beſt, in ſiknes or health? And yf he knewe it not, ſhall ye teache it hym? It is hys wyll at this tyme that ye ſerue hym wyth ſufferynge mekely, and that ye receaue both thys, and other aduerſyte that he ſhall ſende you wythout grudgynge. Thele be the pureſt and mooſt acceptable workes, of all that can be done without oure addinge therunto, For all that is added to this of men that is vncleane and ſynne. Where we onely do ſuffre, god worckynge wythout hynderaunce there is the mooſt principall vertue, and the beſte worke. For as it is writ ten: The obedience of the lawe, and the

wyll of God is better than al offerynges. and to be at hys commaundement is better than to offer all fat sacrifyce. Be therfore ydle, stonde styll, assaye, and se how good the Lorde is. yf ye dyd consydre the botome of youre harte a lytel whyle, you shuld perceaue what a false, and wylye felowe were hydde there cloked: you shulde fynde that in that ye saye: yf I were whole. I wolde serue God and my neghboure, ye entende not the same: but your owne loue, which causeth you to wysh so for youre owne ease of this payne, and that ye myght lyue somwhat longer. It is now tyme to praye, and not onely in ỹ tyme of health. He ỹ nedeth is occasioned to praye. The hypocrytes do praye wythout nede, for they be full, and satisfyed, they be holy in theyr sight. ye praye dewly, whan ye offre youre wyllynge spyrite vnto God, and are redy to beare all that he pleaseth to lade you wythall. Thys doth also the worde deuotion sounde for Deuotion is a yeldynge or geuynge ouer of hymself to an other thynge: Happy is he that hath a trew

deuotion or yeldynge of hymselfe to God Such a man hath hys wyll alwaye: for hys wyll is fulfylled in all that can betyde hym, by the reason hys wyll is wholy yelded to God. For ỹ cause is he euer so wel cõtent, he wolde not starte though he sawe the deuyll, no though he must descende the hell. He that hath such deuotion prayeth wythout ceassynge, wether he wake, slepe, go, stonde, reste, laboure, although hys lyppes moue not, though he knocke not his breste, though he talye not wt God wyth hys fysty stykes, which all is but an hypocrytisshe game. It is great skyll to praye, and to saye much: To geue ouer the harte vnto God, and to make much rummelynge wyth the mouth dyffer much. Paul hadde leuer fyue wordes spokẽ in ỹ vnderstõdinge: thã fyue thousande wordes spoken wyth the breth of the mouth. God is a spirite, and in spirite and treuth wyll he be worshypped. The almes dedes that you wolde geue yf ye where whole, doth not God esteme for theyr multitude, but he regardeth the lust, and wyll that ye haue to

them . A cuppe of colde water ſhall not God forgette, not for cauſe of the water, but for the good wyll of the geuer, whych perchaunce is of no greater abylite. He that geueth one drawght of water vnto a prophet, in the name of a prophet, ſhall receaue the reward of a prophete. And why? For God regardeth the harte, and mynde, but man regardeth the outwarde worke. Thys teſtyfyeth the wedowe in the goſpell, that caſte onely cone farthynge in the Gods cheſte: which neuertheleſſe hadde geuen more than they that gaue great ſummes . Paul alſo ſayeth: yf there be a willinge mynde, it is accepted accordynge to that a man hath, not accordynge to that he hath not. The poorest creature liuinge maie geue as much almes as the rycheſt . Almes is a greke worde and ſygnifyeth a mercyfulneſſe, or declaringe of a pytyful harte. Can not thynke ye the poore haue a merrifull, and compaſſionable harte towarde the, that be in pouerte, & anguyſſhe, though theyr power can not extende to declare it? yf theyr harte be thus moued to a ly-

uely compassion, than haue they done almes ynough before God. Al that ye geue wythout such a redynesse of harte is not counted for an almes before the Lorde. Of this redy nesse of harte (which loue doth cause) commeth outward geuynge of almes. Whom I loue not, vpon hym haue I no compassion, nor I do no more succoure hym than though hys pouerte, and greke were not pertayninge to me. Wherfore Paul sayeth though I gaue all my goodes to fede the poore, and yet haue no loue, it profyteth me nothynge. Thus be they not externall almesses, that make a man Christian: But by geuynge almes he declareth hym to haue the loue of his neghboure and that he is a Christian. Be content to be thus preserued in body acordinge the wyll of God, praye to God in spirite, geue almes, visite ỹ poore wt̃ your hart, seynge ye can not do it with the body, and God shall so accepte it as though, ye had done it wt̃ ỹ dede. For he regardeth the harte.

Lazarus.

Wold God I myght do it so well as I

wolde fayne. This flesshe is so slothfull. I can not bringe it to the crosse, & dyenge, which greueth me. Oh where tarieth he that shal redeme me? Oh whan I thynke thys, how narowe is the gate, & how straycght is the passage vnto death?

Tymotheus.

Be not discoraged in this assault, and battayll, but rather cõforte you wt the example of Christ sayenge: I must be baptysed wt another baptyme, but Oh how tedious am I before I can fulfyl it? This tedious baptyme beginneth now to worke in you, that you beynge clensed of your olde sinfulnes might become a new creature in god. As ꝑ bodely byrth of our mother in this worlde is paynful: euẽ so ꝑ goynge of it out agayne vnto the lyke euerlastyng is oneasy. But it is a cõforte agayne, ꝑ like as a womã by brynging a new creature in to this worlde, is delyuered of hir burthẽ & payn: euẽ so are we deliuered of this body by death, which is knitte wt sinne, & causeth vs alwaie to go astraie frõ god. Moreouer thike (as it is in dede) ꝑ ye do not suffre this greke alone,

but that the Lorde doth assist those that haue a contryte harte, and thé that be of a lowly spyrite shall he release. The inwarde man(that is your spyete) doth succure your sufferynge. Heare what is contayned in the Psal. xc. Because he hath set hys loue vpon me. I shall delyuer hym. I shall defende hym, for he hath knowen my name. When he calleth vpō me, I shall heare hym: yee I am wyth hym in hys troubell, wherout I wyll delyuer hym, and bryng hym to honour. Watle youre mynde, God is faythful of hys promyses: He shall not suffre you to be tempted aboue that ye maye beare. God sendeth euery man temptaciō with measure, and not aboue hys power. Therfore sayeth the prophet Dauid: you shall fede vs with the bread of teares, and geue vs teares to drynke with measure. Consider the sayenge of the prophet Esaye in hys. liiii. chapter. A lytell wyle haue I forsaken the, but wyth great mercyfulnes shall I take the vp vnto me. Thys knowleged very well the prophet when he sayde: Accordynge to the multi-

tude of my woundes, haue the multitude of thy consolations bene poyfull vnto my soule. When ye be prayenge to the father fayth at your nede, how can ỹ father geue hys sonne a stone: and yf you desyred a fyshe how can he geue you a serpent: Seynge he hath promysed to geue a good spyrete vnto thẽ that requyre hym Luc. xi. As the eyen of a handmayden be continualy fyxed vpon hyr maystres hãde, so let oures also be vpon the Lorde oure God, vntyll he haue mercy vpõ vs: yt is sufficient that youre inwarde man cõsenteth vnto the lawe of God, that it is good, which correcketh you in your synnes, and causeth you thus to sygh. Paul also myght not do ỹ good which he wolde, but the euyll which he wolde not.

Lazarus.

Where sayeth Paul the same I praye your: for I fele it in me.

Timotheus.

In the. vii. chapter to the Romanes.

Lazarus.

I wyll cause the same chapter be red to me at leasure I praye you shew my hyen

samples how some are become stronger in fayth by temptacion, sufferynge, sykenesse, and death: and agayne some offended & weaker: for examples teache best.

Tymotheus.

I wyll do it gladly at your instaunce. It was promysed vnto Abraham by God, that in hys sede all kinreds of the worlde shulde be blessed, & ỹ he wolde multiplie hys sede as the starres of heauen. Abraham lyke a father of the faythful hath accepted these promyses w a sure faith, trustynge, it shulde so come to pas as God sayde: though it was straunge, because he was olde and his wyfe baren. Now because Abraham beleued thys, contrary to the hope of nature (for who wyll loke for frute of a womā of .xc. yeares) in that hope of the trew promyses of God, was he counted ryghtuous, But wherfore is this wrytten of hym? Not onely for Abraham, but also for vs as sayeth Paul in the .iiii. to the Romanes. For it shalbe reckened vnto vs also for a iustyfycatyon, yf we beleue in hym, which rayfed oure Lorde God Iesu Chryst, which was be

trayed for oure mysdedes, and is rayſed from the dead for oure iuſtyfycation.
Thys fayth was perfectly good before god, but it muſt be proued and aſſayed for oure inſtruccion, by the temptacion folowenge. It is wrytten Genes. xxii. God hath tempted or proued Abraham, ſayenge: Take thyne onely ſonne Iſaak whom thou loueſt, and thou ſhalt offre hym vpon an hyll, that I ſhall ſhewe thy whan thys commaundement or temptacion was declared to hym, he myght haue reppned, and reaſoned, ſayenge: that God were not trew in hys promyſe: ſeynge he commaunded hym now to ſlaye that ſede, wherin he promyſed hym that all the ſedes of the worlde ſhuld be bleſſed. But he dyd not ſo, hys fayth remayned trew, and ſure in God, wente on ſtreght wyth a ſure confydence vpon Gods worde to offre vp hys ſonne, and to fulfyll Gods commaundement therin. For he was ſure that God wolde rather rayſe hym vp a ſonne agayne of the very ſacrifice aſſhes, than that he ſhuld be founde a lyar. After thys

mauer also was Jobs fayth tried, which had a wytnesse of God, that he was a iust and symple man, fearynge God. Now whan thys goodman was stryken of Sathan in hys chyldren, goodes, and body, he fell to the grounde, and worshipped god sayenge: Blessed be the name of god: We haue receaued good of the hande of god, why shulde not we than also receaue the euyll? As it hath pleased god so is it happened: hys name be blessed. Lo folowe the pacience of thys man Job in your sufferynge, and ye shall not synne wyth youre mouth. Moreouer good Tobias was not moued at hys blyndnesse, but abode stedfast in the feare of God all dayes of hys lyfe, sayenge God be thãked. For he perceaued welynough that temptacion was a sure token that he shulde be counted in the nombre of the ryghtwyse. The which Raphael the angell declared openly sayenge: And because thou wast accepte and beloued of God yt was necessary that temptation shulde trye the. Thus haue they that pleased God euer ben proued for eure comforte

that we also shulde not despayre, whan ony troubell is sent to vs of oure welbeloued fathers hande. The carnall wyt can not perceaue nor comprehende, that trouble is profytable, and a tryall of our fayth: but as sone as they get ony troubell, they be offended with the workes of god, sayenge to all the ryghteous that suffre, as Jobs wyfe dyd: Do ye yet continuein your perfectnesse? Curse god & dye As though they wolde saye: It is playn now that he is no god that thus scourgeth you, and vtterly forsaketh: why do ye trust hym yet? Saye much good of hi that bryngeth death vpon you, for he is as worthy of youre blessynge as a wylfull murthurer to be saued. Shrenk frō hym, denye hym, and remembre ye be mortall, and that with thys lyke ye passe all peopardyes, trust ye yet to optayne good thynges of youre Lorde? These and such lyke wordes enspyreth oure wyfe sensualite into oure myndes, whan we be assaulted of troubel. For as than doth not the flesshe knowe nor fele that god vnder correction, and vnder the shyne of

hys wrath hath hydde louely countenaunce, and couereth ẏ trew lyke in death. The frendes of the afore sayde Job also were offended through hys great mysery sayenge: Whan dyd euer the innocent perysshe? whan were the ryghtwyse destroyed? Call, loke wether ther be ony body now to geue you an answer, of the hope that ye had in the Lorde? Turne ye to ony of the sayntes, and beholde wyther such lyke dyd happen vnto them? Now se ye how the vngodly frendes, which take parte with oure flesshe, iudge oure acceptabelnes to God, by these worldly prosperytes. Beholde how carnall wyt estemeth that for a curse, which fayth receaueth as a godly reioycynge. The frendes that loued Toby after the flesshe, dyd also mock the good man he beynge blynde, euen as those that vnderstonde not the worke of pacyence, and the glory of the crosse, sayenge: Where is thy hope, for the which thou hast done almes, and buryed the dead? this is the rewarde that ye haue for doenge good. But herken how Tobyas rebuked them

sayenge : Saye not so, for we are the chyldren of holy men, and loke for the lyfe which God shall geue vnto them, that neuer turne theyr beleue from hym. Beholde thys stronge sayth of Tobyas: wyth such an answer shall ye shoue, and auoyde the wycked in speracion of Sathan, that alwaye entyseth you sayenge: Are ye wytlesse that ye loke for remissyon of synnes by the bloude, of Chryste: and loke for the lyfe by death: ye shalbe deceaued, for who is rysen from death: Do not ye se how the sayth of youre Chryst is denyed: yf he loued you as ye thynke, wolde not he do you good: yf he were a trewe sauyoure, and trew god, he wolde not suffre you to lye here thus, he wolde not ordre you thus. I counsell you to let thys Chryst go, what haue ye to wyth hym seynge he doth you no good, he doth onely fraye you, wyth hell, and lyfe tocome, herewyth wolde he fayne lede you as wyth a lyne. It is not as he maketh you beleue, Eate drink and be mery, satle youre harte vpon a swete grounde, as yt was yesterdaye,

so shall it also be now. Lette vs eate, and drynke for what shall we haue more, tomorowe muste we dye. Be not abashed with the folysshe fayth of Chryst, I can accõplysshe al youre desyre here on earth Do not ye se how my sorte is exalted in the worlde, and lyue at ease: they be welthy of ryches, they haue many frendes theyr houses be wythout care, and they be not scourged, theyr cattell encrease, theyr flocke multiplyeth, theyr chyldren playe, and be mery, they play on instrumentes. What do ye gayne vnder the banner of the poore, wreched, naked, disfygured, and crucyfyed Chryst, saue onely pouerty, angupsshe, and cõtinuall crosse: Lo, How hys dyscyples go by the stretes wyth sore hyles, the be fooles, and nygardes, they be not able to geue a moule a meales meate, and whan they haue lõge ynough serued theyr master obeyenge hys commaundementes, at the last they be hewé, schopped, stykt, burnt, drowned, or come to such lyke shamfull ende, what victory hath he thẽ gotten: Where do ye se him rise agayne:

where se you the swearde shrenke from hym: The fyre consumeth hym, and water ouerwhelmeth hym, where abydeth hys God, that shall not forsake him in ỹ poynt of death:

Lazarus.

Ah brother how shalbe able to escape these snares of the suttel synde: Uerely such temptations haue of tymes made me so doubtfull and perplexe of harte ỹ I wyste not wyther to shifte me self. yf God hadde not sustayned me I myght haue ben fallen into despayre, and ben choked in myn vnbleue. I haue bē oft displeased with God seynge all thynges prospered so well with them: and I, with them that be lyke me stroue agaynst the moone and seuē starres, labourynge and toylinge, cōmynge out of the one crosse into another. My thought yf I were god I wolde haue ordered the game other wyse.

Timothe.

Uerely brother the deuyll wyth his fleshly pleasures (which he layeth before mē to entyce them) hath a pleasaunt begynnynge as a bye charged with hony: but

in ỹ ende is there a stynge. ¶ If ye behold ỹ
lustes of the flesshe before with the heithē,
than be they very pleasaunt in the eye,
as a fayre woman trymly decked: but yf
hyr bake be turned, than is it all horri-
ble what ye se. Thys is the brode lusty
waye wherof Christ speaketh, sayenge
that many walke it yt, but she bringeth
to eternal dānation. The chyldrē of thys
worlde ỹ lyue so welthy, passe theyr ty-
me in yote, it is trew: but what folo weth?
sodēly they go downe to hell sayeth Job.
xxi. dauid psal. lxxiii. sayeth ỹ he also was
nye ouercome with beholdige of ỹ worl-
ly men and was nye ouercome of the tēp
tacion of welth, as we all be somtyme sa-
yenge: My fete (that be the thoughtes
where with the hart moueth) were al-
mooste gone, my steppes were neare sle-
ded. And why? I was greued at the wy-
ked, to se the vngodly in such prosspyte.
For they are in no parell of death, but
stonde fast as a palace. They come in no
mysfortune lyke other men, nother are
they plaged lyke other folke. &c. Wher-
fore brother I exhorte you not to be mo-

ued at such inspirynges of the deuell, & be not greued nor offended with ỹ vngodly: for ye shall se theyr ende, how that they shall wyther lyke hey, and decaye as flores in the felde. Be renewed in the Lorde, and he shal accomplisshe the desyres of youre harte. Say alwaye with the prophet It is good for me to continue by God, and to set my hope & confidẽce vpon my Lorde my god. The chyldren of god though they seme here in ỹ sight of the ignoraunte to dye: yet is theyr porcion and heritage endurynge foreuer. Thys shall the wyked fynde trew herafter, and complayne whan yt shalbe to late, and wan they shalke counted amõge sayntes, whom they somtyme haue taken here for mad men as the boke of Sap. ỹ. v. chapter doth playnly expresse. O Lazare yf it shulde be after your mynde, yt shulde not be well. If ye shulde rule the wagen one daye, yet one oure, heauẽ & earth shulde runne on an heape, lyke as poetes do fayn that Phaeton dyd. Entre not to depe in gods iudgmentes, Let hym rule, he shall

ordre it better than we can deuise.

Lazarus.

ye saye treweth, We wyll haue a sayenge in the matter, and wolde fayne by Goddes also: But yf we perceaued what yt meaneth, we shulde let god alone hardly Neuertheleſſe I cã ſkant truſt him to be my lorde my god my father: for he ſemeth ſomtyme ſo vtterly to haue forſaken me as though I were none of hys.

Timothe.

It is no ſtraũge thynge ỹ God ſemeth ſomtyme to haue forſakẽ you. Chriſt him ſelf hath felt it in hym, and ſuffred temptation wyllyngly to oure enſample and comforte, whã he hangynge on the croſſe for very great ſtrayghtneſſe of payne & ſufferynge sayde: My Lorde my God wherfore haſt thou forſaken me? Not ỹ he was euer forſaken or deſtitute of the godheade: but thys dyſeaſe hath he takẽ vpon hym wyllyngly, that we (as he geueth vs here a ſample) ſhulde call to the father in oure anguiſhe, which doubtleſſe ſhall hear vs, yee hath herde vs alreadi in Chriſt before we call vpõ him. For

it is wꝛitten in the pꝛophetes that he shal heare vs befoꝛe we call vpon hym, and before oure pꝛayer be finished shal he haue herde vs. It is not possible a father cā leaue his chyldꝛen in their mooste necessite, Though a mother maye foꝛgette the chylde, that is boꝛne of hyꝛ body: yet shal not I foꝛget you sayeth the Loꝛde God. That wytnesseth the pꝛophete sayenge: The Loꝛde hath not wythdꝛawen hys vysage fro me, and whan I called vpon hym he herde me. Marke in the psalter how pyteously Chꝛist cōplayneth to hys father hys nede, whan he was come in ꝑ depeste of the see of tribulation. Beholde how Dauid complayneth hys necessite befoꝛe God. I haue sayde in the excesse of my mynde, I am cast awaye Loꝛde. Therfore hast thou herde the voyce of my pꝛayer whan I called vpon the. Seynge youre temptacion and payne is comune with Chꝛist and all other sayntes. Therfoꝛe render thē to god: for he is moꝛe that is in vs, than he that is in ꝑ woꝛlde. Therfoꝛe maye he also comfoꝛte, helpe, and ayde more than healthe, ryches,

or frendes. Whā ye fele youre fayth war
feble and flacke, than drawe to christ wt
the apostles haupnge a harty desyre and
saye: Lorde augment my fayth, and all
youre sykneſſe shall not be imputed you
for synne.

Lazarus.

I thanke you now brother Timothe of
youre vertuous and louely exhortation,
which ye haue shewed my very brotherly
Prayer God instantly for me wrecched syn
ner that he wyll helpe myne vnbeleue, &
geue my pacience in all my sufferynge:
that I may set my harte at reste in hym
only, whiche is parte of myne herytage
and passion, which shal also geue me me-
ne heretage agayne, though by synne it
is once taken awaye.

Timothe.

I wyll do it gladly and with all my hart
good brother, Pardon me for I haue be
ouer longe with you.

Lazarus

No verely ye haue not: Come agayne
soone or to morowe to enforme me more
largelyer of the masse.

Timothe.

I wyll do yt. Dure neghbure Tobias wylbe with you to morowe, to teache you somwhat of dyenge.

Lazaarus

Let be yt so, I prayc you let that honest man come.

Timothe.

He cometh euen nowe, God be wyth you

Lazarus.

Feare well good brother Timothe.

A dyalogge betwene Tobias & Lazarus, wherin Tobias teacheth the syke Lazarus, that death is to be desyred wyth a sure fayth of the lyfe for to come.

Tobias cõmynge before Lazarus bedde sayeth.

Peace be in thys house. How is it wyth you Lazare?

Lazarus.

Ye be welcome brother: for I dyd longe for you: Take a stoole and syt by my yf ye please.

Tobias.

I wyll. How is it wyth you? Is it all after one?

Lazarus.

No no brother, It is well amended God be thanked of yt.

Tobias.

I am gladde of yt surely: I trust it wyll amende once For the lorde is mercyfull, he forgeueth synne in tyme of trybulation, and is a defence to all them that call vpon hym wyth trewe desyre. Whan ỹ father hath occupied ỹ rod ynough, than casteth he her in to the fyre. Whan God hath stryken, than healen he agayne.

Do ye perceaue ony ease? your face pleaseth not me best.

Lazarus.

I beleue ryght well that ꝑ carcase doth rather kayde, yee I yelde it, for death is dew vnto it: but ꝑ spirite & kayth be sure (thanked be God) and augment dayly, so that the longer I am syke the lesse grefe I fele: Wy thynke I begynne euen to saye with the prophet: Thy rodde & thy wande haue comforted me.

Tobias.

Good Lorde how kayne do I heare such wytnesse of kayth: Now speake ye as a Christen man: I wolde not haue beleued that I shulde haue founde you so vertuously disposed. I se well the hande of the lorde is not shortened. He can dayly cause men to speake with newe tunges as he dyd hys disciples on the wytsondaye. As I was last with you I departed sorowfull, because I herde nothynge of you but blasphemyes & murmuryuges agaynst God, ye were so vnpacient. But God hath now so endued you with hys mercy, ꝑ ye maye synge a

Chrystenly prayse vnto his name.

Lazarus.

Treuly brother, that as than I was so wyde from God, caused myne vnbelefe and the disquiete conscience of myne, for so much as I was presoned and captyue with mans constitutions, and worke of myne owne cholynge: But now is the snare destroyed, and I am rydde of them: God hath geuen encrease vnto the worde that oure brother Timothe hath ministred vnto me.

Tobias.

God graunte you hys full knoledge, ỹ he maye be glorious in you forever. God hath geuen oure brother Timothe a singuiar grace in expoundynge scripture. I am sure he hath geuẽ you many good exhortations of Christen pacience, and of mortifyenge of the olde Adam.

Lazarus

That hath he done earnestly, and hath rebuked my conscience of hyr hypocrisy, and loosed her by the workinge of God. I se now the blyndnesse and errore that I haue ben seduced wythall hetherto. I

defye them in myn harte. Wyll ye knowe what I dyd yet yesterdaye at euen.

Tobias.

Whate: I praye you brother:

Lazarus.

I shall tell: As soone as Timothe was gone out of my house, I coulde not kepe ȳ toye of ȳ worde lōger close in my harte: But I caused al my housholde be called together, and rehearsed before them all that I herde of Timothe, insomuch that they were stered therwyth, thankynge God for hys workynge it in vs. After that caused I be burnt all my pardon letters, my folyshe treatyses of deuotion. my beedes with all ȳ reliques and goostly gyftes that freers and nōnes sent me, now one than another. These caused I be burnt in the presence of al my housholde, because that they whyche were offende by me in them, shulde se the wytnesse of my fayth, to theyr strengthynge. Ought I not to haue done so:

Tobias.

In that haue ye done accordynge to

the gospell. This was a trew shryft, & a trewe satisfaction for youre synnes, I doubte not but ye haue receaued a trewe absolution of hym that only can forgeue synnes, that is God.

Lazarus.

Now is my desyre of you good Toby, that ye also wyll teache me some good thynge out of the holy scripture to despy se death, and to receaue it wyllyngly by fayth: For I haue receaued the sentence of death. Fulfyll that which ye prompsed my by Timothe, and I wyll praye God entierly to geue me eares to heare, which hytherto haue ben stopped w the flesshe, the whiche I feare not but he wyl do yt.

Tobias

Seynge ye hunger so ỹ worde of God, I wyll breake it vnto you in the name of God, so farre forth as he shall lende me spyrete & vtteraũce. Syt ye easly ynough, or shall I rayse you somwhat hygher, ỹ ye maye syt at more ease.

Lazarus

No I praye you, for I was shyfted euen now. Begynne in the name of God whã

The philosophers haue had diuerse opi-
nions of death, But in this the mooſt
parte agreeth, that death is a partynge
of the body and ſoule. In thys naturall
departynge ſhall not we Chriſten men
fixe oure philoſophicall eyen, nor iudge
vp a heathenyſhe iudgmēt in this behalf.
For as longe as we deſquiete our ſelues
with ſuch conſyderation of it, the ſight of
death frayeth vs, ſo that we begynne to
hate death therby, becauſe it taketh a-
waye the body which we loue, and ſo cau
ſeth vs to hate death naturally. Of which
euell wil to ỹ natural death, is our vnbe
lefe the cauſe, which wyll kepe that
naturaly death ſemeth to take awaye, as
ſhalbe more euident herafter. Let vs con
ſyder the death in ſuch figure as though
it were a paſſage frō death to lyfe, which
conſyderation or beholdynge cauſeth a
yoie in vs, and that we ſhal not remayne
in death, but ſhalbe rather nearer lyfe.
Euen as Chriſt ſayeth: He that beleueth
and truſteth in me, though he dye, he
ſhall lyue. For death by reaſon of fayth

is counted lyke to the beleuynge: but vn-
to the vngodly is it death euerlastynge.
By this is appeareth vnto euery Chri-
sten mā to be a lyenge word ỹ the Phyloso
phers do saye, namely: That death is ỹ
mooste horrible thynge of all horrtblenes-
ses. The cause why they sayde so, was,
that in their opinion by death man is de
preued of the mooste pleasaunt thinge for
euermore, which is not trewe. For a Chri
sten man hath no greater charge, heuyer
burthen, nor more enmy than the body
of synne as ye shall heare more hereafter.
As superstition hath houghly fashioned ỹ
deuell to refrayn synninge euē so hath yt
figured death also fearful, as ỹ rewarde
of synne Accordige to ỹ desyre of ỹ lyke to
come i vs, is death acceptable vnto vs &
pleasaūt. But awaye ỹ opinion of death
frō your hart, & you shal not feare death.
The sikneses & the febelneses, which be
tedious for our flesshe to beare, & make ỹ
flesshe euer weaker agaynst the assault of
death, they be not death: But the figure
of death, that pearseth in to vs before
death by reason of vnbelefe, that is the

mooſt greueous and haynous death. So that we cauſe death vnto oure ſelues, as we cauſe other grefes alſo in oure hartes. The very ſufferynge and departynge of the ſoule from the body is not in the poynte of death: but that we by conſyderynge of death we are drawen, compelled to leaue the body, that we ſet ſe great ſoare by, and thys cauſeth death to be ſo bytter. Wherby ye maye perceaue ỹ the death, of ſynners is the worſt, & mooſt bytter: ſeynge they muſt forgo the beſt beloued thinge, that is the ſels. Now is the Chryſten fayth (which we as chyldren of ſayntes haue confeſſed in baptyme) of ſuch nature, that it promyſeth, and ſheweth a ſure fayth of the lyke euerlaſtynge through Chryſtes death. Which faith and hope make vyle in vs all, that we ſat great pryce by, and kepte dylygently afore tyme, leſt it myght be taken from vs by death. This goodly yewell oure body, that we made ſo great of are we wyllynge ynough to forgo by reaſon of ỹ loue that we haue gottē to ỹ heauēly goodes. Which loue

hath swalowed vp all worldy thynges: So that we do estyme it a great vauntage to be delyuered from this wrecheb body, that caused vs to wander and be absent from God. The sure waytinge for the glory tocome in vs despiseth, ouercometh, and refuseth all paynfull grefes, wherof ỹ vnfaythful (which feare death) be astonyed, and al the wayes possible they withstonde death. Wherfore it is a trew sayenge he dyeth well, that dyeth yer he dye. As much fayth as a Christen man hath of the lyfe tocome, so much despiseth he this tẽporal death. And agayn As much vnbeleue as a Christian hath towarde God and loue to hymselfe so much doth he feare & flye bodely death. Lo thys is the summe brefely touched of all, that can be shewed you of dyenge. By this shall ye also perceaue welynough that death is not to be feared, in so much as she is rydde of hyr styngeand venym: ỹ is swalowed vp in the victory of Christ, which hath ouercome hym that had power of death (that is the deuyll) to ỹ health of all faythfull which

shall optayne heauen accordynge to the
abylite of theyr fayth.

Lazarus.

Alas brother ye haue geuen me so much
atonce to eate, that I can not swalowe it
all: ye must geue it me by peces, as Ty-
mothe hath done, that I maye come to
the playne understondynge.

Tobyas.

That I may do it comely I must begyn
ne where Timothe hath left. I tolde you
that he dyeth well which dyeth before
he dye. Thys fyrst dyenge is in the mor-
tifyenge or slayenge of the olde Adam
that is oure sensuall appetytes. The sen,
sual appetytes that liue in you, and must
be slayen in you are loue of thy selfe, lust
to ydelnesse, pryde and boastynge, appe-
tyte to vengeaunce, prouokynge to an-
ger, inordinate loue to your wyfe, chyl-
dren and frendes desyre of bodely health
wysshynge of temporall fortune, loue of
thyselfe, and bodely or goostly worke. In
these thynges doth oure olde man couet
to lyue longer and longer. These desy-
res are mortyfyed, and slayē in vs by the

spyte of God, in the new byrth of the inwarde man, which resteth in God, and is at once with God what that euer betydeth hym wether it be in body, in goodes, in lyfe or death, in frendes, in name or fame: yee though hys body were grounde all to poulder, yet wolde not he gaynsaye it, nor departe from God therfore, which causeth hym to assaye inwardly, ehorowe the spyrite of fayth, howe swete and good the Lorde is. To thys dyenge exhorteth vs scrypture. To thys rest and Sabath drayweth vs the spyrite of God. Mo much as ye be crucyfyed in the afore sayed sensuall appetyte, so much goostly increase gett you in the inwarde man, which doth not shrenke for all that, nor suffre the crosse to ouercome hym, but approcheth rather nearer, pearsynge vnto death, wherby his trust is to gayne lyfe, which fayth, and hope shall not be gaynsayd as sayeth Paul in the. ii. to the Ro. Thys vnderstondynge or diuynyte that ye haue herde here is declared vnto you, in the scryptures folowenge. Namly: Go forth with Chryst Jesu youre brythe-

grmoe wythout the tentes of your sen-
sualyte, and beare the lowlynes of youre
bydegrome with you in youre body vn
to death: For yf we dye with Chryst, we
shall also lyue wyth hym: yf we suffre vñ
hym we shal raygne vñ hym. ye thanke
the father ẏ he by thys sufferynge hath
made you apte to enyoie one parte wyth
all sayntes, that he hath redemed you
from all power of darkneſſe, and set you
in the kyngdome of hys beloued son-
ne, thorowe whose bloude we haue ob-
cayned forgeuynge, and redemption, of
synnes. Seynge then ye be become a
partynembre of Chryst, fulfyll therfo-
re in you that, which is wantynge of the
passyons of Chryst, that the power of
God maye abyde in you.

Lazarus.

How shall I vnderstonde that hath not
Chryste suffred ynough? what shall I
fulfyll that is lackynge in his passyons,
seynge there is no parte of hym founde
founde, from the toppe of the heade vn-
to the sole of the fote? Tobyas.

yet is Paul that sayeth so, namely, that he dyd fulfyll in hys body that, which was lackynge of Chrystes afflyction, yee he durst saye also that he dyd beare the mar kes of Chryst in hys body: Which be not the .v. woundes that Francis dreamed to haue receaued in hys handes, and fe te: But they were the markes that he hadde receaued of the scourgynge, wee rynesse laboure, and the crosse that he was fayne to beare pacientlye for the gos pell. In which pactence he was sayde to beare Chrystes passion, and to receaue hys woundes: for Chryst had fyrst borne such payne, persecutiõ, markes, and cros se, In so much ỹ he was drawen out, and emptyed w̃ sufferynge, As sayeth Esaye. liii. When we loke vpon hym there shal be no fayrnesse, we shall haue no lust vn to hym. He shalbe the moost symple, and despysed of all, which yet hath good ex perience of sorowes, and infirmites. We shall reken hym so symple and so vyle, that we shall hyde oure faces from hym. How be it (of a treuth) he onely taketh awaye oure infyrmyte, & beareth awaye

oure payne. So that he myght wel alle wethet there were ony payne lyke vnto hys payne. For he semed a worme and no man. Seynge Chryst the head of ꝑ whole congregation of Chrysten men toke vpon hym to suffre, yt was nedefull than that he shulde ascende the hyghest degre to the which greate loue hath dryue him that he shulde sanctifye hys congregation beynge pure, and walshed with the fountayne of water in the worde that he shulde glorifye it hauynge no spot, nor wrenkle, nor ony such blemyshe but that it shuld be holy and wythout blame The head Chryst suffreth yet dayly in hys membres. Thys passion shall he be fayne to suffre, till the tyme that he shall haue cast all his enemies vnder his fete. That is: whan he shall delyuer vp hys kyngdome vnto his father. xi. Corin. xv. Who soeuer therfore is crucified with Chryst (that is) who soeuer slayeth, and kylleth his carnall appetites, and persueth them hatefully, as oure synnes be hatefully persued in Chryst vntill death he doth supple in his body that which is

lackynge of Chrystes passyon. For Chryst is sayde to suffre that, which hys membres do suffre, or shall suffre. Euen as Chryst sayde to the commune persecutor of the Chrystiās: Saul, Saul, I am that Jesus whom thou persecutest. How coulde he persecute Jesu, which sat at the ryght hande of hys father saue onely in hys membres.

Lazarus.

I haue vnderstonde that very well now that it is a passyon which fyrst Chryst as head, and so all other trewe Chrysten men as membres haue suffered, or shall suffer: For whan the head is syke, than mourne all the membres, and whan the membres be dyseased, the heade is not well nother.

Tobyas.

You haue vnderstonde me well, wherfore let it be for you consolation that you be not forsaken alone, but that Chryst hymself as head, and all Chrystians as members are sufferynge with you. In Chrystes communalty is no stryfe, nor parcialyte, but a communion or felow-

thyppe of al that is good or badde, swete or sowre, the one membre careth for another. Whan the one suffreth, al do suffre, whan the one is glorifyed than be they all glorifyed. So great a thynge is the communion of sayntes, that we maye glory and reioyce the one in the goodnesse of the other, as though they were oure owne. By the glory of Chryst shall oure dishonesty be glorifyed. And by his fulnes shal we be losed of our power, his merytes shal put awaye oure mysdedes. Who is he now ẏ is in paine ẏ wold not be mery, seynge man beareth not his synnes, or yf he beareth thē he bearethē not alone, for he hath Chryst hilself to helpe hi, & so many chyldren of God. Paul sayeth. i. Corinth. x. One breade, and one body are we many. Thys all commeth vpon vs out of the spyrytuall maryage, which God oure father hath made wyth hys onely beloued sonne, and vs. For thereby are we made one wyth God as man and wyfe are twain in body, and all other thynges are commune. A chylde is borne vnto vs, and a sonne is geue

vs Esaye.ix. Wherfore he is oure owne Christes victory: is oure victory: Christes ryslynge is oure ryslynge. Wherouer ꝑ which we are, we are not of our selues for we haue yelded to Christ oure kayth alreadi. Paul sayeth. i. Corin. vi. Knowe ye not that your body is the temple of ꝑ holy goost: Whome you haue of God, & ate not your owne. For ye are dearly bought. Prayse ye God therfore in your body and in your spyrite, which are Gods We be deliuered ouer in writinge vnto the lawe of God, and hys promises, and he is agayne delyuered in wrytinge vnto vs to saluation and welfare. The bonde of matrymony must be knowen on both partyes orels is it of none effecte. Thus is it resonable ꝑ we beare Chryst in oure body, euen as he beareth vs, and maketh vs partakers of all hys goodes So that the Chrystenly bryde may say. My loue is myn, and I am hys.

Lazarus.

That same is very comfortable, that Christ hath accepted vs, and geuen hym self vnto vs. Wherby we haue receaued

hys lyke for oure death, his strength for oure weaknesse, hys ryghtwysnesse for oure synnes. But whan beare we Christ in oure body?

Tobias

Where we be contrary to Christ and folowe not hys learnynge, ensample, and spirite, ther do not we beare Christ. Ther be we rpd of Christ. Paul sayeth. ii. Cor. xiii. Knowe ye not your selues, that Jesus Christ is in you? Except ye be castawayes. Those than that through the spirite of God be obeyenge in all pacience, redy to obey Gods cõmaundements, in rẽdringe and delyuerynge thẽselfe to the wyll of God, compelled and made lusty harted, They maye saye wt Paul: I lyue now, not I, but christ liueth in me: Paul had also crucified hys flesshe with his cõ cupiscences, so that the worlde became hym a crosse, and he a crosse vnto the worlde agayne. He was sayde to beare Christ in his body, for his body was dayly destroyed through the crosse, lyke as the body of Christ was slayne by the crosse and sufferynge. To such lyke mor-

thynge exhorteth vs Paul Rom. xii. sayenge: I beseke you brethren by the mercyfulnesse of God, that ye geue ouer your bodyes for a sacrifyce that is quyck holy, and acceptable vnto God which is youre reasonable scruynge of God. Thys is an acceptable sacrifyce which is consumed of the brande of sufferynge (which we do beare wyllingly with Chryst) lyke a trew burntofferinge. For in the daye of trybulation we offer vnto God a trew sacrifyce of prayse (that is) the frute of oure lyppes in knoledgynge hys name. That we (as the payne of oure body cōmeth plentuous vpon vs) knoledge the name of Chryst, that is a token, that we be Chrystes disciples & guyded by hys spyrete by the which he hath bene obedient to hys fathers wyll vnto the death of the crosse. Orels shulde we be lyke them that beleue so longe as all thynges prosper, but in tyme of temptacion than do they shrynke. The spyryte of fayth teacheth, and assureth vs that Chryst in oure sufferynge is oure comforte, and in oure dyenge oure lyfe. The

sacrifyce of prayse shall worshyppe me (sayeth the Lorde) and there is the waye wherin I shall shewe my saluation. A dead, and mortifyed harte is a sacrifyce very acceptable before God. He that hath mortifyed hys naturall body here in earth, he that is dead in hys harte, he that beareth Chryst in hys body, because he wyll go wyth Chryst wythout the tentes of hys harte, wythout the gate, bearynge the rebukes of hys sauyour wyth hym on hys shulder: he shall not fear death, he shall not estyme death hys enmy, nor flye yt: For she taketh not it, which he wolde rather kepe but she geneth hym that, which he wolde kepe wyth all hys harte. The lyfe temporall is swete vnto the flesshe, but oure lyfe ỹ we shall lede with Chryst is sweter.

Lazarus.

Treuth it is, and therfore is death vnto vs passage to lyfe. Wherfore we ought to praye hartely that he let not vs fall in such temptacion that myght ouercom vs: but that he wyll delyuer: in vs that euell daye, from all euell that myght

drawe vs from the fayth. For it is the myghty worke of God to beleue that we be hys, yee euen in the poynte of death, the which as yet I do not fele in me. For I fele yet another lawe in me which is contrary to the inspyracion of the holy goost. I loke aboute for the flesshe pottes of Egypte, wherupon I was wont to sytte. When the fygure of death offereth it self from afore, than do I searche wether I can not escape behynde out of thys wrecched lyfe. Seynge I am so bounde with synne, I ought to be obedient at Gods callynge and wythout lokynge aboute departe: but I beseme the wyfe of Loth. I can not leaue the lokynge aboute, though my neke laye theron. My wyfe the flesshe wherwith I am laden, is yet very feble to withstonde such temptacion. Alas brother I can not awaye with thys wyfe.

Tobyas.

Feare not good brother feare not, for such totynge and lokynge backwarde, such battayll, and febelnesse dyd also Paul fele, whan he beholdynge hys wre

chednesse layde in the. vii. to the Roma.
O wretched man that I am, who shall de
lyuer me from the body of thys death.
It is necessary such assaultes come vpō
vs. Victory commeth by fyghtynge a-
gaynst synne, and of victory commeth
tryumphe, but noman shalbe crouned
saue he that fyghted deuly. yf ye wyll tri
umphe with Chryst ouer synne, & death
wythout battayl, that can not be: for such
waye hath not Chryst shewed you. Fight
lyke a trew souldyer of Chryst. That we
feare death, and shrynck at it is naturall
weaknesse the cause, Which is not dam-
nable: for she is not imputed to vs for sin
ne. yee Chryst hymselfe hath taken such
weaknesse vpon hym for vs, whan he be
ganne to shouer, to tremble, and to be he
uy for the death to come, sayēge: My sou
le is heuy vntyll death. Mat. xxvi. Why
dyd he so? seynge he knew death coulde
not hurt hym. He knewe well he shulde
se no corruption. Why was he afrayed?
He knewe hys death shulde brynge lyfe
vnto vs all, and ouercome death, why
dyd not he rather reioyce in that death,

wherof shulde come so much goodnesse: what shulde it greue hym than to dye: wold he rather haue had delate of it: dyd not he wysshe vs such mercy and welfare seyng he semed to couet to be loose of this sufferynge. Alas no, that be farre. But seynge he toke vpon hym bare manheade, yt pleased hym to assaye the weaknesse of manhode, because we shulde not faynte yf lyke temptacion arose agaynst vs: Wherof no man lyuynge (be he neuer so holy) is fre. For how sore the inwarde man is lyghtened of the spyryte, yet doth the olde Adam, the wyfe of Loth not forsake hyr kynde in fyghtynge, and desyrynge agaynst the spyryte. Which battayll and desyres we ouercome, and haue ouercome by fayth, that assureth vs to haue a trew bysshoppe by God the father, namely Jesu Chryst, which hath bene tempted in all poyntes, that he myght knowe how to helpe them that be proued. The Lorde is trew, for he can proue, and delyuer the good Christians out of temptacions agayn. Christ which knewe no synne, is become synne for vs,

that we shulde be the iustyfycacion, or ryghtwysnesse of God in hym. Chryst hath damned synfulnesse of synne in hys flesshe. Synne is dãned, and put awaye in Chryst: she can not daunne vs she must be auaylynge vnto ryghtwesnesse, so farre is she come. Chryst iustyfyeth vs, and who can blame vs? Chryst dischargeth vs of all synne, what deuell, or what flesshe is it than that can laye ony synne or fault to vs, The syknesses and weaknesses that ye haue after ye be Chrystened, haue ye commune with al sayntes, them shall ye fele other more or lesse, vntyl the body of death be whole, and clene put awaye. Be not moued at the small Babylonyans, that is the worldly thoughtes or hys pleasures: but knocke them agaynst the trew corner stone Chryst, wherby ye shalbe saued. What do we loke for after thys lyfe? what pleasaunt thynge perceaue ye in it, that myght cause you to desyre a longe lyfe? What is thys lyfe, saue a contynuall battayll and crosse, a deadly enemyte, and contynuall hatred? What is it but a preson

of synne: For the euell that we hate, that we do: and the good that loue, that we do not. The grace and mercy through Jesu Chryst must delyuer vs, orels shall we stycke fast by the fete. We haue here no abydynge cyte, but seke and longe for another that is commynge. For we know (yf at the least we be beleuynge) that yf the earthy dwellynge place of oure body be corrupte, and destroyed we haue a buyldynge ordeyned of God, an house not made with handes: but euerlastynge in heauen. ii. Corinth. v. That we now therfore sygh and grone, lokynge about before we can be ryd of this body, that is because we wolde fayne se, and couet to be clothed with the heauenly duellynge place wythout puttynge of, and auoydynge of thys earthy cloth and dwellynge place. We wolde fayne retayne thys fylthy sack, because of the company that we haue had wyth it, so that it which is mortall myght be swaloued vp of the lyfe immortall, wythout assaye̅ge of death. But that can not be: Seynge it is ordened for man once for to dye. And that we

ſhulde leaue here in earth by partynge of the ſoule that, which we haue receaued of the earth. And well is vs, that God ſeynge oure myſery hath pytyeth vs, makynge our death ſafe through his death: For he is become a death vnto death, ſo that death hath no fearfulneſſe in her, ſaue onely hyr vyſure to fray them that be chyldyſhe in fayth, and vnderſtondynge. But vnto the faythful and them that haue vnderſtondynge, is ſhe depryued of hyr ſtynge, and venyme. Yf ye auoyde youre mynde of the grymneſſe and vtter appearaunce of her, than ſhall ye fynde no death moze in her. Go boldly to death, breake open hys pawes, loke what is in hym. Yow ſhall fynde no lyfe, no power or ſtrength in hym to byte you. Prouoke hym boldely to mete you in the fyghtynge place, and he ſhall flye from you. Defye death with all them that can holde wyth hym, for they can not harme you, they can not mynyſhe one heer of you. Saye hardely wyth the prophet Oſe. O death where is thy ſtynge? O hell where is thy glorification or reioycenge

The death is swalowed vp in Christes victory. And therfore is death called in scripture a slepynge more thā death. Of this haue you a goodly figure, The brasen serpent that Moses made Numeri. xxi. semed afarre of to haue ben a serpēt in dede, but yf ye dyd approche vnto yt, than might ye perceaue welynough that it was a dead serpent, and that it had no venym, that it coulde nother byte nor stynge. Euen so is it wt death, outwarde it hath a fearfull vysage, but the power of it is takē awaye by Christ: For he hath ouercome him ẏ had power of death, ẏ deuyll, as ye shall heare more herafter.

Lazarus

Youre declaration that ye haue shewed here is very spirituall, I beleue it be all as ye saye: yee & I am well pleased there with. yet do I perceaue that goodmen, which haue such selynge and knoledge in themselues (that is to wete that the death of Christ is death vnto ẏ natural death) as well as the euell and bad, do shrenke & wrenche at ẏpoynt of death as though death had yet power vpō them.

Treuth it is that the waye which bryngeth vs to lyfe is strayght, & the porte of death narowe. Wherfore we cã not passe vnto death by sufferinge wout strayghtnesse & pearsynge: but what is ỹ vnto the lyfe & health: The body must fulfyll hys naturall course, it ought not nor can do otherwyse, it cã but wrenche, pinche, shouer & kyke. Let ỹ asse beare ỹ trusshe hardely, it maketh no matter, yet for all this wyl not we feare death. ¶ If death can do nought more, what awayleth much repynynge & wrenchynge: it is light to be ouercome, thys wrechinge may be permitted him welinough, al is for one euell houre, Let ỹ fleshe peeaue in it self ỹ testamẽt of Adã vnto ỹ last houre. We haue nought now to walke in saue hope: this hope & abydig of ỹ life tocome, shal cause vs rightwel to ouercome ỹ sorow & wo of death, & haystely to forget it. It is but ỹ bytige of a fle, ỹ hurteth not ỹ soul. The death is better for vs thã we can thynke: she loseth vs of al misery, she ioyneth vs to god, & sendeth vs forth to euerlastynge

lyke Let Heythē and Turkes feare death which haue no fayth of the lyke tocome: But oure conuerſatton and thoughtes are in heauen, for from thence do we abyde our Lorde Jeſu Chriſt, which ſhall reſtore oure caſtawaye body agayne, makynge it cōformable vnto his glorifyed body. yf we hadde not this hope of the partynge of the body, truſtinge no lenger in Chriſt than durynge thys lyfe: than ware we as ſayeth Paul. i. Corint. xb. the mooſt abiecte and refuſe of al me: But now is Chriſt dead & ryſen a gayne, ꝑ we ſhuld alſo ryſe again in hi in a new life. Death is oure laſt enmy ꝑ holdeth vs frō the lyfe, thys muſt once be ouercome me in vs alſo. Chriſt dyed for nought yf he hath not anulled the power & lawe of death. Chriſt is not ryſen from death yf we muſt abyde in death. yf Chriſt be not ryſen, than is oure fayth vayne, than abyde we damned in oure ſynnes, than is ſcripture a lye, than be the apoſtles alſo and ꝑ prophetes falſe wytneſſes of God, That be farre. For Chriſt dyed and is ryſen agayne, that he ſhulde haue domi-

nion ouer quycke and dead. Wherfore, as we all dye in Adam, so shal we be relyued agayne in Christ, of which relyuyng agayne Christ hath made a prose in him selfe, Therfore sayeth Paul: If the spyrete that hath rayled vp Christ from the dead dwell in you, thā shal ỹ same spyrete relyue youre mortall body, by the spirite that dwelleth therin.

Lazarus.

Than wyll not I be moued, though the flesshe do somtyme sygh and mone because of death, and the fayntnesse of payne, but wyll abyde alwaye the redemption tocome with a lyfted vp heade that is w a mery spirite. Forỹ I shulde consydre all thynges, what els is in this valley of teares saue payne and anguisshe, synne and wyckednesse.

Tobias.

The poetes and Philosophers estymed death to be a good thynge, because yt is the ende of all wrechednesse, and a rest of all euell. Many Heythen haue bē lesse abassed for the death than we are. Socrates dyd drinke his death laughynge.

He tought ỹ death is not to be feared, ỹ which he dyd forthy with the dede. yt the fleshly affection, and hye mynde of Socrates to forteke and to strenght hys doctrine, myght not ouercome the naturall feare of death: What shall than do ỹ certaynte of oure fayth that be Christen men, (that is) they that knowe they can not dye? Ought not than the hope of the lyfe tocome take from vs the beholdinge of death? Though the iust and faythfull seme to dye in the syght of ỹ ignorãũte, whã they be burned, drouned, beheaded, yet do not they once se death: I wyll not saye assaye ỹ death, for they dye in peace. They were dead afore in God by geuige themselues ouer to God, and he ỹ dyeth in God, lyueth eternally. Happy are they that dye in the Lorde, for their dyenge is chaunged in to lyuynge. That is it that Christ sayeth: He that kepeth my worde, shall not dye forever.

Lazarus

They haue alwaye made hell so whote vnto vs and the deuell so blake, that we knowe not whether to turne oure selues.

They made vs so afrayed of death, and chefely in that they sayde that the deuell appeareth vnto vs very horrible commynge to tempte vs of thys or that euell wherby euery mã feared death. But where was the worde of God thã which promyseth: That we that beleue in Christ shal neuer assaye, nor se death. Haue these false teachers, and blynde leaders neuer sene such euangelicall scripture, nor red, nor herde thẽ. Tobias.

Though they haue sene, herde, and red it, yet haue not they beleued it: For the prince of this worlde hath blynded their mysbeleuyng hartes. Where is no faith there is a perpetuall disquietnes of conscience, there is a hell, a fearfulnesse, yee a see full of all fearfulnesse, remorse, and mysbelefe. There is hell whote, and the deuell blake, there is a perpetual rackinge place of a synfull conscience. In the waye of the synners is greate trauayll & laboure, as wytnesse they thẽselues sayẽge: We be weryed in ꝑ waye of wyckednesse, we haue trauayled many wayes, and the waye of trueth hath not ouer-

shadoweth vs. That is it that the wyse man sayeth: The harte of the wyked mā is lyke a see tossed with the waues. And because these hypocrytes and worckholy-ons seke peace where as they fynde no peace, but greate disquietnesse and trou-bell, for the vngodly haue no peace sa-yeth the lorde God: therfore thynke they it be so with euery man as it is with thē. They thynke euery man be so doubtfull and vnstedfast harted as they be, yee be-cause they estyme them selues more ho-lyer and better than other, therfore thin-ke they other must fele whoter fyre than they themselues, and that other must fele the gnawenge worme more in their con-sciences than they. Wherfore they aug-ment and make the lawe, the deuell, and death more haynous before mens eyen. They that be the mooste fearfulleste (as these be) vnto them wyll they be more horrible and dredefull with wordes and other thynges: wherby they be become nothynge but rackers of the simple. I be leue their worme neuer rest, & their fyre be neuer quenched. I beleue right well

they go astraye, fyndyng no reste wyth ꝧ manslayer Cayn. I beleue they runne faythlesse with Judas to the prestes and freers to be shryuen, for cõfort and reste, but they abyde styll desperate. I beleue right well they be ready to do satisfactiõ for theyr synnes with Antiochus, and of mistrust geue mony to praye for thẽ: But al theyr fastynge, prayenge, goynge wol warde and barefote, all their mũlynge and bablynge shall not helpe thẽ. Whether soeuer they turne them selues, they fynde alwaye synne present, they mete alwaye the deuyll and death in the tethe. Howe can these teache otherwyse than they fynde? How should they preache ꝧ gospell of peace ꝧ neuer tasted peace? How shulde they instructe another in Gods behalfe of his atonement, of his rest and victory of death, and his assuraunce frõ hell, whiche haue no fayth therof? Let none of these deuelmartyrs make you thus folysshe, or wytlesse. If ye haue the worde of God, ꝧ sheweth you peace & for geuenesse, you haue God. Where rest is there is God, there is an euerlastynge cõ

uerraunt. There is voted out the feare of death, ỹ deuell, & hell. For feare is not in loue, but she excludeth feare. Paul sayeth: Wo^r that be iustifyed by fayth haue peace by God. He that is iustified thyslwyle by the trew fayth of Christ, though he sawe the deuell, death, & hel with hys eyen, yet wolde not he be abashed, yee he wolde rather fyght agaynst them & ouercome them, than he wolde flye one fote, And why? for the gates of hell, that is ỹ power of thesame, can not optayne the victory of Peters fayth. Sayntes haue ouercome kyngdomes by faith, wrought ryghtwesnesse, and optayned the Godly promyses. The prophet sayeth: Though a battayll erose agaynste me in that wyl I hope. Though I must go through the myddest of death, yet shall not I feare, for thou art with me lorde. Thou hast prepared a tabel before me agaynst myne ennmyes. Be of good cymforte (sayeth Christ) for I haue ouercome the worlde. That is ỹ victory ỹ ouercōmeth ỹ world euē your faith sayeth John. ¶ Lazarus you haue declared me that so clearly

that I ſ euen reioyce therin and feare death leſſe than afore. Let here come. whan it ſhal pleaſe God. I knowe by experiẽce welynough, what fearfull cõſcience I haue had in myn vnbeleſe, & i my mooſt vertuous workes, ye nede not to make farther declaration in this behalf. Neuertheleſſe this I require yet of you, ỹ ye wil ſhew me how I ſhall behaue myſelf beſte henceforth, whã the tẽptaciõ of ſyn, death, or hell ſhal aſſault me.

Tobyas

In ỹ. iiii. of mat. is it eyudẽt how ye ought to behaue yourſelfe agaynſt tẽptaciõ of the deuell, or of ſynful deſyres, which alſo be one kide of deuels. Lo how chriſt ſuffered hymſelf to be tẽpted of glutony, of pꝛeſumptiõ, of couetuoſneſſe, to pꝛoue ỹ we be dayly tẽpted of the ſame deuel or rather woꝛſe, & to an exãple & cõfort ỹ ſuch tẽptaciõ can not hatme vs no more thã they haue ouercome Chriſt. Marke how Chriſt hath ouercome & chaſed the ſame deuell wꝫ al hys tẽptactons, to an exãple that we muſt kepe theſame ſure grounde, yf we entende alſo to ouer-

come the deuell, and to chace hym from vs wythshame. Christ hath ouercome vs none other weapons saue only Gods worde, all those that dyd withstande him other hell, death, or the deuell, for all these haue ben enmyes to God as you maye rede in the .xviii. psalme. The sorowes of death haue compassed me, and the brookes of vngodlynesse made me afrayed. The paynes of hell came about me, ꝑ snares of death toke holde vpon me. But what foloweth. yet in my troubell I cal led vpon the Lorde, and complayned vn to my God. So he herde my voyce out of hys holy temple. Learne to take your flyght to the Lorde with Christ, whiche beynge man, and proued in all thinges that he myght succour them that be tẽpted, hath dõne so before. Learne to defende youre selues with the weapons of Gods worde: for as Christ hath ouercome the deuell, so maye you ouercome hym also with all hys suttel wyles. To this exhorteth you Paul sayenge to the Ephesiãs. the. vi. Put on the armoure of God, that ye maye stõde stedfast agaynst

the crafty assaultes of the deuell. For we wrestle not agaynst flesche & bloude, but agaynst rule, agaynst power, namely, agaynst ỳ rulers of the world, of ỳ darcknesses of this worlde, agaynst the sprite of wykednes vnder heauē. For this cause take ye ỳ armour of God that ye maye be able to resyst in the euel daye, & stonde vpfecte in all thynges. As these enmyes are spirituall and inuisible, euen so haue we no nede of fleshly weapons, but the weapons of the spirite, which be myghty in God, to destroye al strōge fenses and holdes of the deuell, pearsynge vnto the partynge of body and soule. Wherfore put on the shylde of fayth, wherwith ye shall quēche the fyrie dartes of the wycked enmy, and take ỳ helmet of saluation, and the swearde of the spyrite whiche is the worde of God. And prayе vnto the Lorde, callynge alwaye vpon hys name in the spyrite, that ye maye ouercome Sathan the tempter and enmy: whiche seketh all aboute euen as a roarynge lyō whom he maye deuoure, but you must withstonde hym manly in fayth.

Lazarus.

You haue opened now the case, and shewed me the weapons therwith I maye ouercome myn a forelayed enmyes. But seyng I am an vnexpert souldyer, ỹ hath not ben vsed greatly to hãdell such weapon: I praye you to seperate my the dartes and arowes of Goddes worde, that I may shute euery enmy seuerally, namely synne, death & hell. And fyrst shewe my howe to defende my selfe, whan my synfull lyfe cõmeth to my remẽbraunce.

Tobias.

I wyll do it gladly, but I feare lest I be to tedious for you. The sicke ought not to be ouerlonge taried withall. I wil rather returne agayne another tyme, and procede in thys matter.

Lazarus.

No good Toby, it is not to tedious for me, me thinketh ye be come but now. Timothe was .iiii. houres with me yesterday & yet semed it me not to be one houre.

Tobias.

In the name of God. Neuertheless yf I be ouerlõge with you, warne me harde-

ly. Or yf ye desyre ought I wyll reache it you.

Lazarus.

No no, go on with youre matter where ye lefte, for ye can do me no greater pleasure.

Tobias.

As concernynge the fyrst assault that ye shalbe assayed with, namely youre forepast synnes, which shall procure to bringe you in despayre: Agaynst them arme you with such scriptures that shewe you how the innocency and rightwysnes of Christ hath put awaye al youre vnright wesnesse and wyckednesse. Euen as God sayeth Esay. liii. of his sonne Christ thorowe out the whole chap. Cast ỹ multitude of youre synnes vpon the lambe of God, which putteth awaye ỹ synnes of ỹ worlde. Remẽbre ỹ God hath closed all vnder vnbeleue, that he myght haue mercy on all. Take holde vpon the good Samaritane, whiche taketh cure of the soule. Take your flyght w̃ the prodigall sõne vnto your merciful father, though ye be naked, scabby, & ragged: for he shal receaue you fatherly, w̃ spredout armes,

and put on you the garment of innocēcy
Though you be lost by reason of synne,
the Lorde hym selfe seketh after you.
Though ye go astraye with ỳ straynge
shepe, yet doth the good shepehearde ta-
ke you vpon hys shulder and bringeth
you to ỳ shepefolde. Herkē how swetely
and louengly God calleth you vnto him
sayenge Math.xi. Come to me al ye that
laboure and are laden, and I shall ease
you of your synnes. Remember ỳ Christ
is become oure wysdome, ryghtwysnes,
redemption, and sanctification. i. Cor.i.
Remember that he is a trew phisicion of
oure soules. yf ye were no synner, what
were Christ nedefull to you? yf ye were
not wounded, ye shulde nede no surgeon
A phisicion or surgeō is praysed because
he doth an excellent cure. The kynde &
naturall worke of Christ is to saue hys
people, and heale thē of al their synnes,
for that is his profession: yee & he doth yt
in dede, so ỳ our vnrightwysnes maketh
gods rightwysnes be praysed, as wytnes
seth paul Ro. v. Neuertheless wher abū
daūce of syn was, there was yet more plē

teousnes of grace. In that hath god declared hys loue, that we, whan we were synners Chryst dyed for vs. We shalbe so much the more accepted before God, in that we be clensed by hys bloude, and iustified. Happy is that man, not he that hath no synne, for he that sayeth he hath no synne, deceaueth hymselfe, and the treuth is not in hym: But he is happy to whom synne is rekened no synne. The lawe, that is the knowledge of oure synne is geuen by Moses: but grace and trewe Saluatiou by Jesus Chryst. For he hath anulled the handwrytinge that was contrary to vs, and fastened it vpō the crosse, wherby he hath taken awaye all power of the princes of darknesse. Colos. ii. and hath triumphed ouer them in hys own persone. The hye prest of the olde lawe myght not offre ony offerynge for the peoples synne wythout he had first offred an offeringe for hymselfe, and wythout bloudshedynge was no forgeuenesse, But Chryst oure trewe bysshoppe (which hath an euerlastyng presthode after the ordynaunce of Melchysedech)

had no nede to offer for hys synnes, (for he neuer synned) nor he hath not procured forgeuenesse of synnes by the father, by ony straunge bloude, of orē or calues, but with hys owne bloude. Thus was he vnspotted that hath clensed vs from all vnclennes. And seynge we haue thys Jesu that passed the heauens, let vs holde oure profession, and go boldely vnto the seate of hys grace, that we maye receaue mercy, and synde grace to helpe in the tyme of nede. Hebr. v All the waies of the Lorde are mercy and treuth. He promyseth it mercyfully, that which he shall geue vs treuly. Of thys mercy hath God left and geuen vs the worde of atonemēt Jesu Chryst. yf ye knowe the same promyser, and geuer of mercy treuly, then maye ye trust welynough that ye shall optayne forgeuenge, and remyssion of synnes. Which forgeuenesse you shal also optayne, that he be founde trew in his wordes of promyse, and that he maye ouercome your synne, whan he is iudged of the vngodly to be no Sauecour. ¶ he manheade of Chryst shal couer your mys

dedes, so that the deuel your accuser shal fynd nothig in you blameable. Forget w̄ Paul that which is behinde you, & couet to that which is before, namely, to the token of this victory of synne & death tocome. To this do ỹ great ensāples of mercy shewed to peter, to mary magdalene to ỹ murtherer serue, I wil leaue of dauid, of paul, & many more Submitte your selues & rendre you to god confessynge you to suffre worthely and iustly for your synnes, & that Christ died vniustly. Beleue ỹ in ỹ despising of Christ is hidde ỹ godly glory, & in ỹ death is hidde ỹ kyngdō of Christ, which ỹ aforesayd murtherer did & it shalbe sayde vnto you: To daye shall ye be w̄ me in paradise. Cōsidre your wyckednesse & Christes goodnesse. Cōsidre ỹ damnacion that ye haue deserued, and agayn the loue of Christ, which hath recōcyled you by the father. This doynge you shal heare w̄ Mary magdalene: Many synnes are forgeuē you, for ye loued many, your faith made you safe: Peter remēbred ỹ wordes of christ bi his lokyng vpō hi, & at ỹ coks crowīg bewayled he his

synnes. The Lorde almyghty doth now beholde you with this presente sykness, and by sendynge of death, and perchaunce letteth the soũde of the worde come in youre harte. Knoledge your synnes, knoledge the trew iudgment of God, that he letteth passe vpon youre mysdedes in your sufferynge, and he shall not forsake you in youre callynge and mournynge: But shall appeare vnto you with a comfortable worde of hys resurreccion which shall make youre conscience lusty, and to reioyce in hope of the lyke tocome, as he hath done with Peter. Happy are they that wepe with Peter (bearynge of very loue the yocke, and power of synne in theyr bodyes with greue ousnesse) for they shalbe conforted. Thys is the promyse of God ẏ cã not lye vnto you nor yet wyll do. Loke vpon thys, trustynge to it: you shall rightwell subdue youre enmy synne.

Lazarus.

O Lorde geue me thy godly grace, that I maye beleue thy holsome worde, by ẏ which my harte may be purifyed of all

synfull desyres, which are innumerable in me.

Tobyas.

Amen. God graunte you thesame.

Lazarus.

Instructe me now farther good brother, how I maye behaue myselfe in ỳ death tocome whan I begynne to mystrust, wether death shall than wholy swalowe my bpe

Tobyas.

The nature of the mysbeleuynge is such that they can not beleue there be a rysyn ge agayne of the flesshe: by reason thys bodely death semeth to consume a man wholy and all. Wherfore they saye wyth mouth and harte as it is wrytten in the boke of wysedom: The tyme of oure lyfe is but short and tedious, and whan a mā is once gone, he hath no more ioye nor pleasure, nother know we ony man that turneth agayne from death: for we are borne of naught, and we shalbe herafter as though we neuer had bene (and so forth). Ouer these men that be of such fayth commeth damnation worthely: for

as they lyue and their opinion is so doth it chaunce also vnto them. The gospell is yet wholy hydde vnto them, for the God of this worlde hath blynded theyr hartes so, that the lyght of the gospell, & the glory of Christes rysynge can not shyne in theyr hartes. Such men were they of Athē that sayde of Paul that he was a declarer of new deuels. Act. xvii. whā he declared them Jesu, and shewed them of hys resurrection. Of lyke natural blyndnesse dyd it come that they of Athen ased at Paul sayenge: Maye not we knowe what new doctryne this is that thou teachest? For thou bryngest straunge tydynges in to oure eares: We wolde knowe therfore what thys meaneth. Upō which question Paul made a goodly sermon, cōcernynge the fayth in Chryst, and hys rysynge agayne: The mystery of the resurrectiō of Chryst, is the cheke, and princypall poynt of our fayth. For what shulde it haue had auayled vs that Chryst dyed, and suffred for vs, yf he hadde not bene rysen agayn. This resurrection of the flesshe that we also abyde in Chryst

maye not be rekened a dreame because we se it not: For yf we sawe it with oure eyen than were it no fayth: for fayth is of thynges inuisible and not apparaunt Wherfore, though all men seme to begynne the lyfe, and fynisshe it agayne in thys present worlde: yet are we assured and beleue that we all shall rise agayne from death in the daye of dome, euen as Chryst is risen first. This assuraunce of trew fayth passeth all sureties that can be perswaded by ony subtelty of mãs ymaginacion. By this fayth (not by the outward opinion) speake we of the resurrection of flesshe euen as the prophet saieth Psal. cxv. I beleued and therfore haue I spoken. Paul taketh up this worde speke sayynge. ii. Corin. iiij. Seynge we haue the same spirite of faith (according as it is written: I beleued and therfore haue I spoken) we also beleue, and therfore we speake, for we knowe ỳ he, which rayled vp the Lorde Jesus, shall rayse vs vp also, by ỳ meanes of Jesus & shall set vs with you, (it folowēth) For ỳ thinges which are sene, are tempporall: but

els shulde haue folowed death. Therfore all those that be yet mysbeleuynge, sad, and heuy harted, and walke before God in bytternesse, they be yet in synne. And because they beleue not the resurrection of Chryst, therfore can not they reioyce in Chryst, nor come to ony hope of the lyke tocome. Herken how royally the resurrection of Chryst is set forth vnto vs in scripture. Paul sayeth in the .x. chap. to the Romanes. yf thou knowlegest Jesu with thy mouth that he is the Lorde, and beleuest in thyne harte that God hath rayled hym vp from the dead thou shalt be saued. yf ye dye in Chryst ye shall also ryse in him and lyue forever lyke as he now lyueth eternally. For God hath begotten vs agayne vnto a lyuely, hope, by the resurrection of Jesus Chryst from the dead. i. Petri .i. Whã that which is mortall in you shall haue put on all immortalyte by the departynge of death, than shal death be swalowed vp in the victory. For Chryst hath ouercome hym by his death which had the lordshyppe in this worlde by the disobe-

dience of Adam, as Chryst sayeth hym-
selfe: The prynce of this worlde is come,
but in me hath he nought. For so much
than as Christ beynge ỹ trew sede of Eua
hath destroyed and bruised the serpentes
heade, that is death, wherby the serpent
raygned myghtely vpon all mankynde:
then maie ye now hardely triũphe inwar
dely sayeng: Death, where is the stynge
o hel where is thy glory? praysed be god
which hath geuen vs victory by Jesu
Christe. Lyke as it was impossible, that
Christ not shulde please god in his rygh
twesnes: euẽ so is it impossible we shulde
not please God by fayth in Christ. Thys
confirmeth Christ sayenge. The father
loueth you, for you loued me. Of this mi
sery of the resurrection, & hyd lyke coulde
I bryng you forth manye scripturely
reasons and ensamples, but I fear lest it
wyl be to tedious for you beynge syke.

Lazarus.

No brother, fear not. I loue so well
to hear ỹ ensamples of scrypture, whych
teache vs how lyke is hyd in death.

We haue many figures & ensãples in ỳ scripture, which teach and declare vnto vs, that lyfe is fyrst declared in dyenge. Whan the lorde God had fyrst created Adam our father, he caused hym to slepe, that out of the slepers syde he might make a lyuynge creature, namly Heua, to be a helpe vnto man (Gene. ii.) the whiche also he dyd. Lo how straunge seme the worckes of God to be in oure ymagination: Adam slepeth, and is in the figure of death: for slepe is very well compared vnto death, and of him cõmeth the lyfe vnto Eua, lykwyse also in oure dyenge appeareth oure lyfe fyrst wyth Christ. Death of ỳ Christians is called in scripture a slepe or a peaceable rest. Lazarus rested in the bosome of Abraham. Steuen the fyrst martyr dyd slepe in the Lorde, whan he was stoned. Is it not cõfortable that the holy goost doth call oure dyenge here but a slepe or a rest: Steuen dyd slepe in the Lorde, (that is) he is departed hence with a suete rest and ease at the harte, wherin he felt no paynfulnesse

at the harte as a mā ỹ slepeth a naturall slepe, slepeth without ony passion or felynge of ỹ same. That death is not payn full to the beleuenge, cōmeth of Chrystes death. The soul of a Chrystian beynge full of the lyuynge worde of God, feleth not death, nor regardeth it more than though she were paynted on the wall, which appeared by the apostles ỹ wente meryly from the iudgmēt seates, because they were founde worthy to suffre for the name of Jesu. Act. v. Another ensample is this: What tyme as God had cōmaūded Abraham to offre hys only sōne Jsaac, he wente thre dayes tourney vpō the word of God, leauenge his owne vnderstondynge and wyt, yeldynge himself wholy in the handes of God, so that in ỹ meane season was Jsaac dead and forgotten: For Abraham was fully determyned to offre hys sonne vpon the hyll, which he sawe afarof on the thyrde daye But finally whan Jsaac was nearest vnto death, and Abrahā drew the swearde to smyte hym, thā was the sonne wholy in ỹ harte of hys father, and fully de-

lyuered vnto death. Where Abraham now sawe the death of his sonne in lyftynge vp ꝑ swearde, there appeared vnto him the life of his sonne: for the swearde was stayed by the angel, of the which he was not ware dat it shulde happē. After this ensāple also was Christ rekened dead of the whole worlde, what tyme as he laye in the graue: But on the thyrde daye he rose agayne, shewenge hymselfe alyue. This wyse shall it be wyth vs. Death semeth to take vs wholy and put vs out of mans remembraunce: but thā shall fyrst oure lyfe appeare, accordinge as Paul sayeth: Youre lyfe is hyd wyth Christ in God. Farthermore you rede that Moses was cōmaunded Nume. xxi (whan a greate multitude of the people was slayne with the venymous serpentes, because of their murmuringe agayn ste God) to set vp a brasen serpent in a token, that whose beheldе it, shulde recouer and lyue, whiche also chaunched. What is the meanynge of thys? Christ Jesu is signifyed by this brasen serpent, which beynge lyfted from the earth and

hãged vpõ ỹ crosse as a treue tokẽ of for-
geueneſſe, that whoſe beholdynge hym
with the eyen of fayth, and ſure confidẽ-
ce and hope to optayne health, maye be
healed and relyue agayne in the ſoule,
be he neuer ſo ſore wounded and bytten
with the venyme of ſynne. Thys is yt
that Chriſt alſo ſayde Johñ. iii. And lyke
as Moſes lyft vp the ſerpent in the wyl-
derneſſe, euen ſo muſt the ſonne of man
be lyft vp, that whoſoeuer beleueth in
him ſhulde not periſhe, but haue euer-
laſtynge lyfe. Take this figure to youre
doctrine good brother. you lye here bit-
ten of the ſerpentes your ſynnes, whiche
haue kylled with bytynge oure fore fa-
thers with all their progeny: For by the
enuy and venym of the deuyll is death
come in the whole worlde. Wherfore be-
holde now your ſaueoure on ỹ croſſe: Be
holde the lyõ of the kynred of Juda that
hath ouercome all. Beholde this ſerpent
as a ſure tokẽ of the good wil of God to
you warde, & ye nede not to feare death,
for it geueth you lyfe. Jonas the prophet
was rekened for dead, what tyme as

he laye thre dayes in the whals belly dead drouned: But afterwarde was he alyue againe shewed ỹ Niniuytes, for he was sustaineth from death by god which relyued hym agayne. By this Jonas is Chryst also fygured, wytnessynge it hys owne selfe in the gospel to assure vs that we shall also ryse with him agayne, yf we abyde stedfastly beleuynge vnto the ende. What more assuraunce can ye haue of God, than that he hath not spared hys owne sonne: but hath geuen hym ouer vnto death for vs, to ouercome death, & to opē agayne the gates of lyfe. Fynal beholde how Chryst declareth hys lyfe in dyenge, to stabylishe oure fayth', that we shulde not doubte in the lyfe tocome no not in the myddes of death. For Chryst hangynge on the crosse, geuenge vp hys spryte vnto hys father, testyfyenge with the bowenge downe of hys heade that he was euen dead: he shewed yet some tokens of lyfe that were hyd in hym, whan hys blessed syde was opened wherout cā runnynge water and bloude Wherfore doubt not in ỹ lyfe tocome: for

ye haue receaued a pledge of this lyfe by the loue of Chryſt, which is poured in you by the knoledge of God. Chryſt dyed and is crucifyed for oure weakneſſe, but he lyueth by the power of God. We are alſo weake with hym, and dye by reaſon of weakneſſe, but we ſhal lyue afterwarde with Chryſt by ꝑ ſame power of God. Searche and proue youre ſelfe whether ye haue alſo thys hope, & fayth in the Lorde, and in hys promiſes, which ſhall geue you hys ryghtweſneſſe for your re ſynnes, and lyfe for death.

Lazarus.

Now as concernynge hell what ſhall I ſaye of it? yt is a commune ſaienge: if we good dyenge, yf man knewe where to be come. Thus muſt alſo come of a myſbeleuynge harte that we be thus abaſſhed for hell.

Tobyas.

yt is ſure ſo, greate myſbeleue cauſeth vs to fear hell. But knowe ye what is hell? Hell is nothynge els ſaue feare, and dzede of death, and a tremblinge againſt the iudgment and ryghtwyſneſſe of God

The vngodly, and damned can neuer es
cape thys death and hell, for they haue
no luſt nor loue to God, whom they be=
holde as a fearfull iudge, and feare
hys ryghtwyſneſſe. He is ſayde to be in
hell, that perceaueth wythin hymſelf
how wycked and wreched he is, wherby
he is enfourmed, and perſuaded the fear
of death, and damnation. So that the
mooſt damnation, and payne of hell, is
the deſpyſynge, and blaſphemynge of
God. For ſo longe as we haue no lyuely
wytneſſe inwardly of the ſpryte of God,
that we be the chyldren of God: ſo longe
do we hate him, and can not beholde his
ryghtwyſnes, ſo doth oure haynous con
ſcience of ſynne dryue vs. By theſe afore
ſayde wordes is it playne vnto you, that
the hell of the vnryghtwyſe begynneth
here in earth, ſeynge the worme of theyr
wicked conſciencie dyeth not, and the fy=
re of theyr wrath is not quenched. Wher
fore, as the kyngdom of God is iuſtifica=
tion, peace, reſt, and godly corage: euen
ſo is hel, ſynne, troubell, and raygne. In
this hell was Caym, whan he fled here

earth no man perſuynge hym. In this hel alſo was Judas ỳ traytour, & abode therin to his damnation. Pether ſayeth Act.ii. that God hath rayſed vp Chryſt, looſed the ſorowes of death: for ſo much as it was impoſſible that he ſhulde be holden of her (that is) Chriſt hath redemed vs and made vs ſawe from all oure enmyes. The deuell is a puſſaunte Lorde, and well weapened with all hys traynes, erroures, and fearfulneſſes. Math. xii. But the ſonne of God was a myghtyer Lorde, which hath torne the powers of hell, for all thynges were geuen hym, in hys hande as Chryſt ſayeth. Math. xxviii. Unto me is geuen all power, in heauē & in earth. ỳ al thinge be geuē vn to hym, thā is alſo ỳ ouercōmynge of hell geuē him. Chriſt deſcēded down to hel before, & hath troubled the kigdō of ỳ deuel he hath alſo brought glad tydiges vnto thē ỳ were p̄ſoned i hel: The gates of hell cā not withſtōd ỳ faith of Peter: this was Paul ſure of which cauſed hi to ſaye to ỳ Ro. viii. I am ſure the nother death, nor lyfe, nor angell, nor rule, nor power, nor

thynges p̄sent, nor thynges tocome, nor heyght, nor, depth, nor ony other creature shalbe able to seperate vs from the loue of God, which is in Christ Jesu our lord. Christ sayeth in ỹ boke of psalmes. Lorde, out of hell hast thou drawen my soule. This redemynge & delyuerynge of Christ, is happened to oure prophete For as Christ was a conquerer of al: euẽ so shal we also be ouercomers & winners through him, for so much as we be incorporate in hym: Before we were sundered but now are come neare by the bloude of Christ: For he is become our peace he hath made vs cytesens with the sayntes, & of the housholde of God. Seynge we are gathered in ỹ house of God, we haue here altogether a kyngdõ, an heretage a victory, and all saluation. To this serueth the prayer of Christ, which he made to the heauẽly father John. xvii. I praye not only for thẽ. (meanyng his apostles) but also for them whiche shall beleue by theyr preachynge, ỹ they all maye be one lyke vs thou father art in my, and I in the, that they also maye be one in vs.

Thynke ye thys prayer is spoken for nought? Thynke ye God the father hath not herde his beloued sonne in the houre of hys sufferynge? A good father despyseth not the peticions of his chyldren, Be of good cheare (sayeth Christ) I haue ouercome the worlde. In Christ shal we conquere suenge that which is promysed vs in the prophet psal. xc. Thou shalt go vpon the lyon and adder, the yonge lyon and draggō shalt thou treade vnder thy fete. that is all power of the deuels and also hell.

Lazarus.

I trust I shall mynde and remēbre your exhortacions very well, so farre as God doth not depriue me of my fyue wyttes.

Tobias.

yf it come so farre that you be depryued of youre fyue wyttes by reason of the feruentnesse of youre sikenesse, be not moued therat, Let God worke hys worke vntyl the ende. Suffre God to accomplishe hys wil, for he dyeth not euell that dyeth in God. yt is no force vnto the beleuynge wether he dye on wares or wares, for

they abyde the Lordes cõmynge alwaye which shal come sodenly vpon the mysbeleuynge as a theefe in the night. How bitter is the remembraunce of death vnto hym that hath ease and rest in hys substaunce and goodes.

Lazarus.

How happeneth it that it is commonly sayde: lyfe is happy: for so farre as I perceaue death is more happy.

Tobias.

The cõmune by worde is not to be vnderstonde of the bodely lyfe, which we neuer can lede without synne, but you must vnderstonde it of such a lyfe, as we lede in God, wherin we shall lyue for euer though we wandered in death, Wherfore yf ye require a longe temporall lyfe of God, than desyre you to synne longer, & to moue god to more wrath. But that life which we lede in God by fayth wherby the ryghtwous lyueth, that is happy.

Lazarus

Now do I knowe nothyng in myne opynion that can kepe my back frõ dyenge willigly, saue only my wyfe & childzen,

which yet haue nede both of my helpe & counseil. Tobias.

Cõmitte your wyfe & chyldren vnto the Lorde almyghty, which hath geuẽ or lẽt you vnto thẽ to care for thẽ, so longe as it shall be his Godly wil to suffre you to be a carer or prouyder for thẽ. But now doth death discharge you of this office & sorowfulnesse. Rendre god ỹ charge ioyfully. Go you forth now w̃ Abraham in straũge coũtryes, leauynge youre kynne & fathers house, & come in ỹ londe ỹ God shall shew you, Obey gods callinge. He ỹ loueth more father, mother, wyfe, chyldrẽ, lõdes or possessions than my, is not worthy of my, saieth Christ. As longe as ye were able you haue shewed loue and good wyll vnto your housholde: Of this maye be boaste right wel, & that because ye wolde passe ỹ bondes of your cõmission of loue. But what mysbeleefe is ỹ, that ye do not trust god w̃ the kepenge of his owne chyldren? What was youre helpe care, and keppynge wythout hys ouersyght: yf the Lorde do not buylde the cyte: they laboure in vayne that buylde it.

Put ye your confydence in God that he
ſhall helpe you: and truſt ye him not the
keppynge of your childzen: Though it ſe-
me that your childzen departe from you,
in dyenge, and ye of them, yet do they ke
pe theyr heauenly father, which taketh
moze care foz them than euer you coulde
This will I tell you, your fayth may
be ſuch, that God wyll rayſe ten fathers
oz weldoers in ſteade of you of whom w̄
partynge of death, they be depzyued. Da
uid ſayeth I neuer ſawe a ryghteous mā
fozſaken, noz hys ſede ſeke bzeade. Auoy
de now all ſenſualyte out of your mynde
Commytte youre wyf, thyldeten, and all
that ye loue, vnto God, who onely ſhall
kepe them beſt. The myſtruſt & murmu-
rynge of parentes, is of tymes cozrecte,
and punyſhed in the chyldeten, as name
ly whā they myſpēde ỳ goodes in ryot, or
ſuffre loſſes, and domages in them, the
which theyr frendes buſyed to leaue thē
great plenty of, and to pzouide them ſub
ſtanctaly of them.

Lazarus.

Let it be ſo, God graunte that I maye

yelde both me and mine willyngly in the
handes of God. My thynketh my tyme
doth approche. Oh I longe so sore to be
embraced of my brydegrome Chryst,
Cantic.ii. His left hande is vnder my
heade, and hys ryght hande shall clespe
my necke. I desyre with Paul to be lowsed, and to be with Chryst. Heale my Lorde and I shalbe healed.

Tobias.

That is well & Chrystenly prayed, God
sende you hys stronge spryte, which shal
strength you in all sufferynge, yee and
also in death. But now brother yf I per-
chaunce shall se you nomore in this lyfe: Haue ye ony quarell with ony man
or haue ye ony thynge that greueth your
mynde shewe on?

Lazarus.

What occasioneth you to aske the same?
haue ye herd ought therof?

Tobyas.

The cause of my questyon is, that yf ye
haue ony variaunce, or ony stryll wyth
your brother: before all other thinges ye
ought to dispach the same and to be re-

cõcyled agayne w hym. In thre thinges (sayeth Sydrac) haue I pleasure which also be alowed before God and mẽ: The vnite of brethren, the loue of neghbours, and man and wyfe agreynge well together. And that ye maye forther and sett forth such loue and vnite, ye ought to be ware lest ony variaunce come after your departyng byreason of the goodes amõge youre frendes, and kynred.

Lazarus.

I haue dispached and prepared all this lõge before so neare as I might. I trust there shall rise no stryfe betwen my frendes or chyldren. I was mynded to haue geuen vnto the church or temple, to the iiii. orders of stronge valeaunt beggers, and vnto our vicare and parisheprest of such as shulde haue ben ouerplus: But that mynde is altered, for God hath geuen me a better mynde. I thanke hym hyghly therof.

Tobias.

All testamentes that be made to the forthe raunce of the loue of oure neghbure are good. There be of tymes churches

founded, masses, & great doles to Gods great dishonoure: for God is not honoured with such thynges, but only with ỹ he hath cõmaunded himself. Some thinke to do an hygh pleasure vnto God yt they disheret their chylderen, frendes, & kynred amonge whom afterwarde ther aryseth a great strife. They bequiet their goodes to founde holydayes, trentals, masses of requiem, wherwyth they fede the spiritualty. They thynke to please God with such foundations and make an atonement with such goodes as they haue skrapen and raked together by wronge, falsede, gyle, vsury, and such lyke wayes spared them. Where as God hateth in hys offerynge al such robbery. They founded also altares, and monumentes and costly graues, to haue theyr names in estymation amonge the people and to lyue longe in their mouthes & be praysed for these dedes. To thys entent be tabels and such memorials hanged vp in euery churche as a byrders net is spred. O tabel of exchaungers cast out of ỹ tẽpel by Christ. O yeartyde. O

Corbam corbam how dewly arte thou
practysed yet dayly of oure scribes & pha
rises, which lyke paynted graues decea=
ue the onwyse and symple: For they saye
it is offered vnto Gods honour & seruice
that which is withdrawē from the poore
chyldren and heires. Now brother, is it
not tyme for me to departe: my thynketh
I haue ben longe ynough here. I must
also go yet to the poore house or hospital,
for so haue I promysed.

Lazarus.

I thanke you hartely good brother for
youre kynde vysitynge of me, and louely
teachyng me. Come agayne to se how it
is with me at your leasure.

Tobias.

I wyll do so. And now I cōmitte you to
God, which I praye to be youre guyde
vnto the lyke euerlastynge. yf ye haue ne
de of me, sende for me, and I wil be glad
to come vnto you.

Lazarus.

The Lorde be blessed and thanked ouer
all forever. Tobias.
Feare well good brother.

Fare well good Toby, God kepe vs all and be oure guyde, and counceler vnto lyfe eternall.

Tobyas. Amen.

The ende of thys treatyse.

¶ The summe, and intente of this treatyse:

NOw hast thou sene good reader the maruelous worke of God in hys two electes, namly, Tymothe & Toby: which to theyr power haue planted and watered the sede of Gods worde in theyr neghboure Lazarus, beynge at scole, wherin is the wyll of god taught, that is adfliction, sykneſſe, and subiection of the fleſſhe vnto the spyte. They now beynge occasyoned by knoledgyng their deuty, to theyr neghboure endeuour to make hym to dye in the Lorde and make hym apte vnto the ioye euerlastinge after his troubell. Wherin I praye the to marke the ordre and waye:

Fyrst Tymothe commynge the one

daye & instructynge him to take his trou
belous sykneſſe pacientlỹ, in the which
admonitiō he doth treuly, and pythfully
declare the ſeuen petitions of the Pater
noſter, repꝛouynge by the waie his impa
ciency, myſbeleue, and ſuperſtitiouſneſſe
wherin he was ſo dꝛowned, that it ſemed
to haue bene impoſſible he ſhulde euer
bene come out of. But the Lorde, which
kylleth & reiqueth again, ledeth to hel, &
bꝛingeth vp again, hath alſo ſhewed his
maruaylous power w̄ this ſykmā, whō
he hath called to hym by repētaūce, as he
wyll alſo do the mooſt ſynner, and myſ-
doer of vs, yf he repente treuly.

Secondarily Tobias commynge the
ſecōde daye as hys pꝛomyſe was inſtruc
teth hym how to take his death pacientlỹ.
And in the meane ſeaſon erpoundeth cer
tayne of the artikles of oure fayth, name
ly, the power of God in creatynge al thyn
ges, ỹ frute of Chꝛiſtes ſuffervnge, death,
reſurrecciō, aſcenſyon, of the holy gooſt,
which be the treu churche, of communiō
of ſayntes, of rempſſion of ſynne, of ryſyn
ge agayne of the fleſſhe, and of the lyfe

eternall or euerlastynge. And fynally he
sheweth what be oure enemyes death,
synne, and hell, and how we maye best
withstonde them. This with other super
stitions and abuses doth he so featly, and
scripturly declare and teacheth to eschue
as in myne oppynion no rabby, magister
noster, or puffet vp doctor coulde do,
though he had spent the beste parte of
hys lyfe i searchyng Chryst at Paris. Ta
ke therfore this treatyse oft in thyne han-
des, loke diligently vpon it, and vse it as
it is offered vnto thy. I wyl not busy my
selfe greatly in praysynge of it, for the
commune prouerbe is verifyed in it, that
is: good wyne nedeth no garlande: for yf
thou rede it diligently, and folowe it so
neare as God wil lēde ȳ grace, thā shalt
thou receaue the profyte that is sought
both in dytynge and translatynge of
it, namly, ȳ health of youre soul
and herafter lyfe euerlastyn
ge, which graūte you god
the father, & sonne, & ho
ly goost. Amen.

CPrynted in Southwarke, By My
James Nicolson, for Jan Gough
Cum Priuilegio Regali.